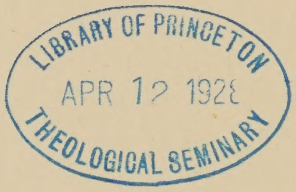
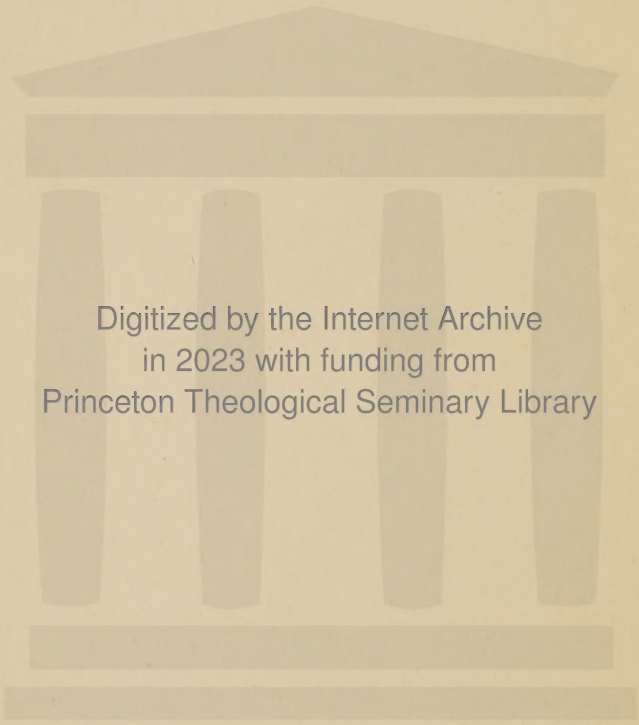
MENNONITE HISTORY

DANIEL KAUFFMAN



Division BX8115

Section .K21


Digitized by the Internet Archive
in 2023 with funding from
Princeton Theological Seminary Library

https://archive.org/details/mennonitehistory00kauf

MENNONITE HISTORY

LIBRARY OF PRINCETON
APR 12 1928
THEOLOGICAL SEMINARY

Mennonite History

Including a Brief Sketch of the Church from the Time of Christ

By Daniel Kauffman

Editor of Gospel Herald

Author of A Talk with Church Members, One Thousand Questions and Answers, Doctrines of the Bible, etc.

"Hold fast that which is good."

Published by

MENNONITE PUBLISHING HOUSE

Scottdale, Penna.

1927

Copyright, 1927
Mennonite Publishing House,
Scottdale, Pa.
Printed in U. S. A.

To My Class in Church History,

During special Bible term in Hesston College and Bible School, 1927, for whom this brief story was first written, and

To My Fellow Workers,

On the Mennonite Historical and Publishing Committees, whose aid in preparing the message for publication I greatly appreciate,

I Dedicate this Volume.

PUBLISHER'S PREFACE

This brief history was first prepared for a class in Mennonite history during the 1927 special Bible term at Hesston College and Bible School. By request it has been rewritten and enlarged, and prepared for publication. It outlines the record of God's people from the time of the birth of Christ to the time of the great Reformation in Europe during the sixteenth century. From this time forward it is a history of the Mennonites, dwelling particularly upon the history of the main body of Mennonites in America.

While this work was prepared especially for use in special six-weeks' Bible terms, we trust that it will be found serviceable as a general reading book in the home and as a textbook for classes in local congregations.

Mennonite Publishing House,
Scottdale, Pennsylvania.

INTRODUCTION

By D. H. Bender

The Mennonite Church has a live and interesting history. Traced back through the more recent period of time during which many of the present day denominations took form, it has an outstanding position of loyalty to the "peculiar" doctrines and a consistent attitude toward a full-Gospel standard. Through this lineage of doctrine, the history of the Mennonite Church can be readily followed back through the Reformation, the period of the Dark Ages, even to the apostolic days. That this rich history should be preserved for future generations is the conviction and desire of her adherents. A number of volumes dealing with the history of the Mennonite Church have been written during the last three decades, yet it remained for the General Conference in her 1927 session to officially authorize the first manuscript prepared on this subject.

For a number of years those actively engaged in the work of conducting short Bible term schools throughout the Church, and especially in our Church institutions of learning, have felt the need of a brief, pointed, elementary and yet authentic history of the Church that could be covered in a term of from six to ten weeks. This conviction fastened itself upon the minds of several church leaders so tenaciously that Bro. Daniel Kauffman was asked to write the book. One point in favor of

the practicability of this little work arises from the fact that the original draft was made while teaching this course in one of our Bible schools. It has since been rewritten and much improved and we now have a volume of historical data compressed into a form suitable for use in our shorter Bible courses, for study in the home congregations, for reference in our libraries, and in readable form for the home circle.

It will be noticed that the author presents three view-points of Church history in this little volume. The first part of the book deals with the subject of Church history in general up to the time that Constantine made Christianity the state religion. From then on to the Reformation the author followed the line of Church history involving the standards of evangelical truth. From the Reformation period to the present time, the effort has been along definite Mennonite lines. Thus the student gets a clear view of the fundamental events in the development of Church history, is led along the path of orthodox Church life, and finally brought into the arena of Mennonite Church activities.

The history of any people includes not only a record of what they have done, but also of what they have been and are. This fact has not been lost sight of in the preparation of this narrative. And may we fondly hope that our young people who read these pages will imbibe the same spirit which prompted our fathers to face the rigors of fiery persecutions and cling to the precious truths and promises of God's eternal Word. The doctrines and

standards of life, adhered to by Conrad Grebel, Menno Simons, Dietrich Philips, and their fellow-soldiers of the cross are the same as those taught and practiced by the Church in apostolic times, and should be cherished and maintained by the Church of the present time.

Several features of this volume commend themselves. There is a brief but clear discussion of important facts including dates, places, and characters. The chapters are so arranged that each one becomes a unit within itself. To each chapter is appended a number of searching review questions. These questions in themselves suggest the leading events discussed in the chapter. Then there is a portion of the book given to brief biographical sketches of the most prominent Church leaders. The latter part of the book may be well considered an encyclopedia In this portion we find various tables referring to conferences, congregations, and a complete record of the various sessions of General Conference from its beginning in 1897, to the last one held in 1927. Finally the "Footprints of Time" gives us a chronological bird's eye view of the most important events from the birth of Christ down to the present day. As a reference work this feature is of inestimable value to the student of Church history, especially the history of the Mennonite Church.

This little work of Mennonite History is unique in this that it was written by one who has been very actively engaged in the work of the Church for the entire period of his Christian life. He has been in touch with all of our conferences, attended every ses-

sion of the General Conference, served on various Church boards, is editor of the Church paper, and being intimately acquainted with the inner workings and details of Church life, he was in position to produce a history dealing in a very definite way with the live issues of the Church. It is written more from the view-point of an active Church worker than that of a mere historian, thus giving the student the advantage of correct historical data and at the same time presenting a work pulsating with the life and dealing in a practical manner with the issues of a "peculiar people" fully subscribing to the vital doctrines of religion "once delivered unto the saints."

D. H. Bender.

Hesston, Kansas.
November 3, 1927.

TABLE OF CONTENTS

PUBLISHER'S PREFACE
INTRODUCTORY

Chapter — Page

I. CHURCH OF THE FIRST CENTURY — 13
Conversion of Saul
Destruction of Jerusalem
Persecutions

II. FROM JOHN TO CONSTANTINE — 19
Christianity Adopted as the Religion of State
Church at Rome and Other Churches
Ante-Nicene Fathers

III. FROM CONSTANTINE TO THE REFORMATION — 28
Evangelical Bodies

IV. THE REFORMATION — 35
Influence of Monasteries
Eminent Reformers
Three Bodies of People in the Conflict
Summary of Results

V. MENNONITES IN EUROPE — 47
Distinction between Mennonitism and Protestantism
Trials and Persecutions
Mennonites in Russia
Mennonite Confession of Faith
Present Day Conditions and Membership

VI. EUROPEAN MENNONITE SETTLEMENTS IN AMERICA — 55
Settlement at Germantown
Settlements in Lancaster County
Settlements of Amish Mennonites
Swiss Mennonite Settlements
German Mennonite Settlements
Russian Mennonite Immigration

VII. MENNONITE CONFERENCES 62

Franconia
Washington Co., Md., & Franklin Co., Pa.
Southwestern Pa.
Eastern A. M.
Ohio
Illinois
Iowa-Nebraska
Pacific Coast
India
Lancaster
Virginia
Ontario
Ontario A. M.
Indiana-Michigan
Missouri-Kansas
Dakota-Montana
Alberta-Saskatchewan
Argentine, S. America

VIII. SKETCH OF THE ORIGIN AND GROWTH OF PRESENT MENNONITE BODIES IN AMERICA 86

The Mennonite Church
Swiss Mennonites
Reformed Mennonites
General Conference Mennonites
Defenceless Mennonites
"Old Order" or Wisler Mennonites
The Amish Mennonites
Russian Mennonites
Stauffer Mennonites
Church of God in Christ, Mennonite
Central Conference of Mennonites
Mennonite Brethren in Christ

IX. CHURCH LEADERS 102

X. PRESENT DAY ACTIVITIES 115

Evangelizing Work
Mennonite Board of Missions & Charities
Mennonite Board of Education
Mennonite Publication Board
General Sunday School Committee
Y. P. B. M. Topics Committee
Other Committees
Mennonite General Conference

XI. "FOOT-PRINTS OF TIME" 136

CHAPTER I

CHURCH OF THE FIRST CENTURY

The history of the Christian Church dates from the remarkable experience at Pentecost (Acts 2), at which time the disciples received the promised enduement of power through the outpouring of and infilling with the Holy Ghost, three thousand new members were added to the Church, and the work of proclaiming the Gospel of Christ to all people was begun.

Previous to this time, however, Christ had chosen His apostles, ordained them for service, committed to them the Gospel, and shed His precious blood that "whosoever shall call on the name of the Lord shall be saved." From this time on the history of the Christian Church has been a record of trials and sufferings and triumphs, of persecutions and struggles and progress, and the story will end when Jesus Christ comes as King and Judge to receive His own and to judge the world.

After Pentecost the work of the Church was confined for a time to Jerusalem and its immediate vicinity. Soon the membership had grown to more than five thousand. But the happy fellowship of the people of God in this growing congregation was suddenly interrupted when, seven years after the crucifixion of Jesus, an infuriated mob stoned Stephen to death and a fierce persecution broke out

which scattered the disciples in every direction. Acts 6:8—8:1.

But this persecution, instead of stamping out Christianity, which its opponents endeavored to accomplish, had the effect of spreading abroad the message of salvation, so that soon there were churches established in Judea, in Samaria and other nearby countries, and the Gospel wave kept rolling on. The Lord directed Philip to the south, where he baptized the Ethiopian eunuch and thus planted the Gospel seed in that far away country. The door of the Gospel swung open to the Gentiles, the Roman centurion Cornelius being the first prominent Gentile convert. Great wonders were wrought at the hands of the disciples, the Word of the Lord "grew mightily and prevailed" in many places, and the promise of God that He will "not leave nor forsake" His own was wonderfully verified. In a few years Antioch became the center of missionary activities. In this history of the apostolic Church we have a striking illustration of the proverb that "the blood of the martyrs is the seed of the Church."

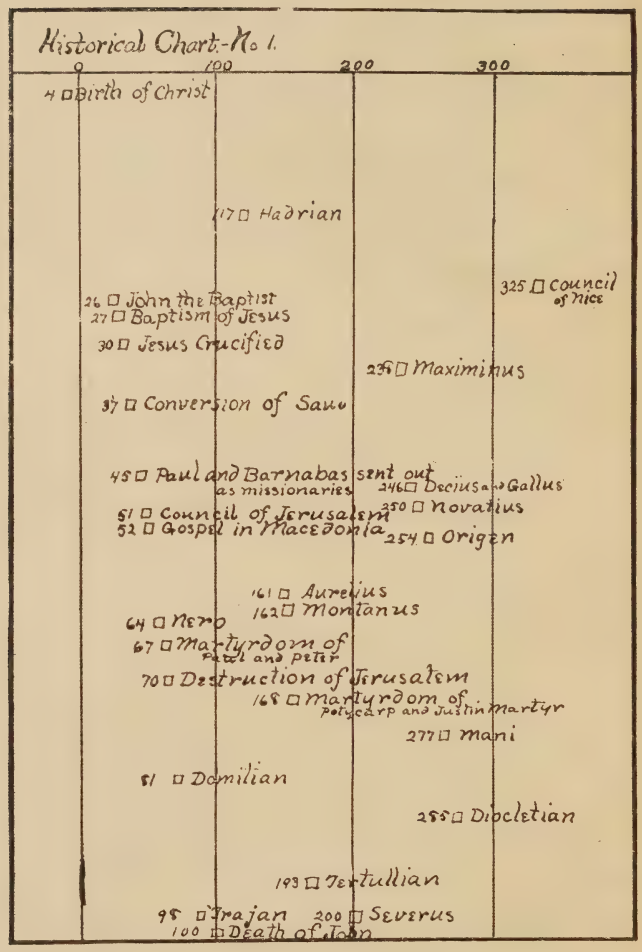
Conversion of Saul

A mighty impetus was given the cause of salvation when, soon after the martyrdom of Stephen, that bitter enemy of the Christian religion, Saul of Tarsus, was himself converted to the Christian faith and immediately began to champion the Cause with the same zeal with which he had formerly opposed it. Acts 9. After a number of years of faithful service he and Barnabas were sent out (A. D. 45) from Antioch as missionaries to Jews and Gentiles.

It was on the second of Paul's missionary journeys that the message of the Gospel was, by divine direction (Acts 16) carried into Europe. Macedonia was the place where the first missionary work in Europe was done. Here a work was started which, during the next few centuries was destined to spread all over Europe, and centuries later reached over into America which to-day is probably the greatest stronghold of missionary endeavor among the nations of the earth.

Destruction of Jerusalem

The increased missionary activities on the part of the early Christians had two effects: (1) It won many thousands of souls for Christ and salvation. (2) It intensified the opposition of and persecution by the Jews. Wherever the disciples went they encountered great opposition, the Jews being their foremost persecutors. When the Jews found it to their advantage they tried to make the Romans believe that the Christians were a lawless sect, rivals to Roman power and authority; but this device did not keep the Jews from themselves coming into open conflict with Rome. The climax in the conflict between Jews and Romans was reached when in A. D. 70 the Roman general Titus besieged Jerusalem, conquered the city, completely destroyed it, and took the Jewish nation captive. After the destruction of Jerusalem the Jews disappeared as Christianity's most destructive foe, and the chief opposition to the work of the Church came from the Gentiles—during the first century, from the Romans.


Historical Chart-No 1.
100
200
300
4 □ Birth of Christ
117 □ Hadrian
325 □ Council of Nice
26 □ John the Baptist
27 □ Baptism of Jesus
30 □ Jesus Crucified
235 □ Maximinus
37 □ Conversion of Saul
45 □ Paul and Barnabas sent out as missionaries
246 □ Decius → Gallus
51 □ Council of Jerusalem
52 □ Gospel in Macedonia
250 □ Novatius
254 □ Origen
161 □ Aurelius
162 □ Montanus
64 □ Nero
67 □ Martyrdom of Paul and Peter
70 □ Destruction of Jerusalem
168 □ Martyrdom of Polycarp and Justin Martyr
277 □ Mani
81 □ Domitian
285 □ Diocletian
193 □ Tertullian
95 □ Trajan
200 □ Severus
100 □ Death of John

Persecutions

With the spreading of the Gospel the Church came in contact with Roman interests. First through the instigation of designing Jews and later through the intrigues of ambitious and unscrupulous Romans, the Church had to encounter many hardships. Stripes and imprisonments were inflicted upon many of Christ's faithful followers. James was put to death by Herod, and an effort made upon the life of Peter. Acts 12. Imprisonment and martyrdom of God's people was a common occurrence. History tells us that all the apostles save John died a martyr's death. The Emperor Nero, who began to reign about the year A. D. 62, was heartlessly cruel and merciless in his persecution of Christians. It was during his reign that Paul and Peter are said to have been put to death. Later on Domitian, Roman emperor from A. D. 81 to A. D. 96, and after him Trajan, whose reign began in A. D. 98, continued these persecutions, so that the first century closed in the midst of bloodshed and suffering on the part of thousands who were not ashamed nor afraid to own their Lord. In their sufferings they gave practical witness to this declaration by the fearless, faithful Paul: "Yea, all that will live godly in Christ Jesus shall suffer persecution." In this he wrote both from experience and by inspiration of God.

Notwithstanding all this opposition the Church continued to gain in prestige and increase in membership, and by the close of the first century it is estimated that there were about a half million people who adhered to the Christian faith. The Church

of the first century gives us a striking illustration of what may be accomplished in a single generation of faithful living and serving and suffering for Christ's sake.

Review Questions

1. How did the outpouring of the Holy Ghost at Pentecost affect the history of the Church?
2. Was the apostolic Church composed mostly of Jews or of Gentiles?
3. Name what you consider the leading events in the history of the Church during the first century.
4. How do you account for the phenomenal growth of the Church during this period? Should we welcome persecutions?
5. Tell what you know about the destruction of Jerusalem.
6. Who were the leading men in the Church of the first century? the leaders among the persecutors of the Church?
7. Describe the condition of the Church at the close of the first century.

CHAPTER II

FROM JOHN TO CONSTANTINE

The beginning and end of this period are marked by several events well known to students of history. First among these is the death of the apostle John, about the year A. D. 100. At this time a terrible persecution against the Christians was being waged under the Roman emperor, Trajan. In marked contrast with this attitude by the Roman emperor at this time is that of another emperor who occupied the throne two hundred years later—Constantine, the first among Roman emperors to publicly espouse Christianity, and who made Christianity the religion of State. In studying the history of the Christian Church during this period we want to think of A. D. 100 (marked by the death of John) as the beginning, and A. D. 325 (the date of the Council of Nice, called by Constantine) as the close.

With the growth of the Church, Christianity came to be more and more of a factor in the life of the people under the dominion of Rome. We are not surprised, therefore, that Roman laws designed to curb the growth and power of the Christian Church became more and more stringent, the persecutions more barbarous and destructive. But the general effect of these persecutions, while it meant martyrdom for thousands of Christians, was to strengthen the cause of Christ and add to the mem-

bership of the churches—sufferings and martyrdom for Christians, but increased prestige and prosperity for the Church. Rome had found in Christianity a power which the carnal sword and human ingenuity and resourcefulness could not overcome. "If God be for us, who can be against us?"

Christianity Adopted as the Religion of State

Toward the close of the third century the attitude of Rome toward the Christian Church began to undergo a change. While persecutions were still waged against Christians at times, the worst in the history of the Church in the early centuries being waged between A. D. 250—300, it became more and more apparent that persecutions strengthened rather than weakened the Church, to say nothing of the still more important fact that Christians were among the most substantial citizens of the empire and persecutions against the Church meant injury to the best interests of the nations. While other emperors had been friendly toward Christianity, the first Roman emperor to come out boldly as the champion of Christianity was Constantine, who reigned from A. D. 312 to A. D. 337, and who finally made Christianity the religion of State. (What really happened, however, was that the nominal Church was absorbed into and made a tool of the State, rather than that Rome was converted to the religion of Jesus Christ.) While we usually connect the establishment of Christianity as the State religion in Rome with the name of Constantine, it remained for the Emperor Theodosius, who was himself baptized about the

year A. D. 380, to establish Christianity as the State Church throughout the empire.

The Council of Nice

In an effort to unify all the forces of Christianity (which had already given evidence of wide divergence in doctrine) Constantine called a council of Church leaders. This meeting, known in history as The Council of Nice, was held A. D. 325, and is still regarded as one of the epochal events in the history of the Church. It was here that the Nicene Creed, setting forth a number of important articles of faith, principally in opposition to Aryanism, was formulated. This meeting did not accomplish all that Constantine had hoped for, but it clarified a number of points which were afterwards found to be of great service in strengthening the organization of the Roman Catholic Church.

Church at Rome and Other Churches

It is well to remember that it was not the real Christian Church that was thus made the State Church in Rome. Long before Constantine was born there had been a gradual drift on the part of the stronger churches toward pagan standards. Even in apostolic times the defenders of the faith felt called upon to withstand the influence of the Judaizing brethren and of the gnostics. The first class sought to model the Christian faith and life after the standards of Jewish traditions, while the latter insisted on mixing pagan philosophy with the Christian faith. These divisive influences became more marked as time went on. Besides this, with the growing power

of the Church there arose centers of influence and power—as at Rome, Carthage, Alexandria, and in other large cities—and secular interests were allowed to sway the policy and life of these stronger churches.

Foremost among these churches was the one at Rome. This being the seat of world power, the Church there enjoyed a share in the prosperity and later grew in popularity and worldliness, its leadership being more and more recognized by the churches in other cities and countries. But as the Church at Rome and at other centers of power and influence drifted farther away from the true standards of the Gospel, the difference between them and the more evangelical bodies became correspondingly greater; so that by the time Constantine made Christianity the State Church many of these dissenting bodies no longer acknowledged the jurisdiction of Rome. Foremost among these evangelical bodies were the Novatians and the Montanists, and some writers are of the opinion that it was during this period also that movements were started which later developed into the Catharist and Waldensian churches. Of these churches we shall speak later.

Ante-Nicene Fathers

The history of any church is largely a record of its most prominent leaders. If you have been fortunate enough to be in touch with the series of volumes known as "The Ante-Nicene Fathers" you are impressed with the fact that the history of the Church during this period is enriched by the ministry and writings of a number of men whose life and

labors meant much for the Church during this and succeeding ages. Their distinguished services are appreciated by those who have made a study of their lives, and it was through their influence largely that Christianity was established in many lands and became recognized as the greatest civilizing agency the world has ever known. Following are a few among the more prominent Church men of this period:

Polycarp (69—155), bishop of Smyrna, was a Church leader of great power and influence, whose writings are still held in high esteem. He was a disciple of John, and of him it was said that he was associated in Christian work with many who had personally seen Jesus of Nazareth. He is sometimes referred to as the connecting link between the apostolic and succeeding generations.

Clement (— — 102), a disciple of John, was one of the "apostolic fathers" who impressed his personality upon the Church during the early part of this period, being for a number of years a prominent bishop at Rome. Tradition says that he died a martyr's death about A. D. 102.

Ignatius, another disciple of John, who tradition says was the second bishop of Antioch, was the writer of a number of important epistles and contributed much to the progress of the Church during the early part of the second century. He died a martyr's death about A. D. 107 or (according to some) A. D. 113.

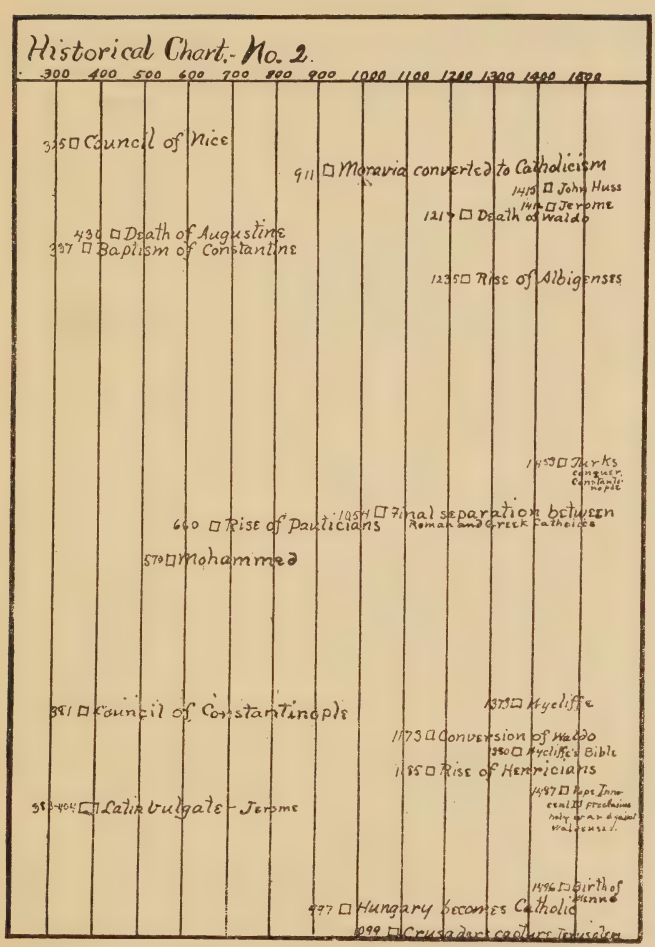
Justin Martyr, one of the earliest and ablest of Christian apologists, was born about A. D. 100, of

heathen parents. He was converted to Christ in early life, and with great zeal and power he testified with tongue and pen against the heresies of his age. Next to Tertullian he was probably the most prolific writer among the early church fathers, his principal work being his "Apology" in which he vigorously defended the tenets of the Christian faith. In our day we would call him a militant "fundamentalist."

Irenaeus was a native of Asia who later moved to France, where in about A. D. 177 he was ordained a bishop in Lyons. He was a forceful writer, a fearless defender of the faith, a fighter against heresy, and dissented from the Roman Church in the treatment accorded to the Montanists. Under his bishoprick the Church at Lyons prospered greatly.

Cyprian (200—258), bishop of Carthage, is said to have the distinction of being "the first African bishop to obtain the martyr's crown." He was a defender of the faith, both with tongue and pen, though not free from the taint of Romanism. He was beheaded about A. D. 258.

Montanus first comes into notice about A. D. 157. His name is attached to a sect known as the "Montanists," very much as the name of Menno Simons is attached to the people known as "Mennonites." Whether Montanus was the founder of this sect or simply one of its earliest and most prominent promoters is not clearly known. The Church which bears his name was conspicuous for two things: (1) opposition to worldliness; (2) radicalism. A description of his church makes one think of some present


Historical Chart.- No. 2.
300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500
325 Council of Nice
911 Moravia converted to Catholicism
1415 John Huss
1416 Jerome
1217 Death of Waldo
430 Death of Augustine
337 Baptism of Constantine
1235 Rise of Albigenses
1453 Turks conquer Constantinople
1054 Final separation between Roman and Greek Catholics
610 Rise of Papicians
570 Mohammed
381 Council of Constantinople
1378 Wycliffe
1173 Conversion of Waldo
1380 Wycliffe's Bible
1155 Rise of Henricians
1487 Pope Innocent VIII proclaims holy war against Waldenses
383-404 Latin Vulgate - Jerome
1496 Birth of Luther
997 Hungary becomes Catholic
1099 Crusaders capture Jerusalem

day radical holiness churches. In A. D. 231 the council at Iconium decided that baptism performed by the Montanists was not to be recognized, but this action was ignored by a large section of the Church.

Tertullian (155—222), a native of Carthage, was a scholar and writer, presbyter in the Church at Carthage, who not only impressed his personality upon his own church but upon the Church in general, in his own and succeeding generations. He is perhaps more frequently quoted than any other ante-Nicene writer. He espoused the doctrines of the Montanists, and proved a great power in propagating this faith.

Origen (185—254) stands out as being the most scholarly and perhaps the most talented of the ante-Nicene fathers. His early labors were in Alexandria and other points in northern Africa, but later he moved to Palestine, where he was ordained a presbyter. He was an able defender of the faith, though the soundness of his faith on some points is sometimes called in question. In his teachings he incurred the displeasure of the leaders in the Roman Church, by whom he was branded as a "heretic." Wherever he went he was recognized as a teacher of outstanding qualities. His writings were numerous, his scholarship masterful, and he had unusual success in winning the world in his day to look with tolerance upon Christianity.

Novatius, or Novatian (210—280), was the first bishop in the church that afterwards bore his name. He boldly denounced the corruptions that had then already crept into the Church with the sanction of

those in high authority, so that about A. D. 251 he was deposed from the presbytery at Rome. Through the influence of a fellow presbyter, Novatus by name, he was ordained a bishop in a church separate from the Roman Church. In doctrine he stood for tenets of the Christian faith largely identical with or similar to those afterwards held by the Waldenses, Mennonites, and other evangelical bodies, though he was quite radical along some lines.

To this list of prominent Church leaders of this period we might add the name of **Eusebius,** a prominent bishop and historian who has the distinction of being the one who baptized the emperor Constantine shortly before his death.

Review Questions

1. Name the opening and closing events of this period. Give dates.
2. Describe the drift of the stronger churches away from the apostolic faith.
3. How, and why, did Christianity come to be recognized as the religion of State in Rome?
4. Name the more prominent among the ante-Nicene fathers.
5. Tell what you know about the Council of Nice.
6. For what are the following men chiefly noted: Polycarp? Tertullian? Origen? Novatius? Eusebius?

CHAPTER III

FROM CONSTANTINE TO THE REFORMATION

We have already spoken of the gradual drift of the Roman Church from the apostolic faith and life to the more popular world standards. By the time of Constantine this drift had gone far enough—had enough of worldliness and little enough of spirituality—that it was possible to adopt and recognize it as the State Church. No longer could it be said with truth, as it had been in the early history of the Christian Church, that not a single one of its members was known to be enlisted as a soldier in the army, but some of those bearing the name of Christ were looked upon as Constantine's most valiant soldiers. No longer was the fervent appeal heard, "Repent, and be converted, that your sins may be blotted out;" but by order of Constantine, without any evidence of repentance whatever, soldiers in large masses were commanded to present themselves before Church officials for baptism.

But though the Church, for the time being, grew by leaps and bounds this prosperity was but seeming, not real. The absorption of so many members for political rather than spiritual reasons could now but hasten the day of the complete corruption of the (now) State Church. Instead, therefore, of the acceptance of Christianity as the State religion being

the means of purifying and uplifting Rome it simply meant the further corruption of the Church and hastened the day of its complete degradation. After the death of Constantine (337) the decline of the empire continued. The division of the empire into an eastern and a western state, with Constantinople and Rome as their respective capitals, while it relieved the tension and contention between rival factions for the time being, it did not avert the day of final retribution. A little over a century later saw the western and still later also the eastern empire under the heel of the semi-barbarous hordes of northern Europe,* with both Church and State reeking in the vilest corruptions. For a thousand years the world passed through a wilderness of depravity known as the dark ages, and we have what is perhaps the most conspicuous illustration of the monumental folly of trying to mix politics with religion.

The union of Church and State gave the Roman Church, now known as the Roman Catholic Church, a taste of power which it was not slow to profit by. The bishop of Rome assumed more arbitrary and dictatorial powers, and gradually the idea of papal supremacy was enforced upon the Church. The claim was made that the bishop (now Pope) of Rome, as the head of the Church, was in direct lin of the succession from Peter, said to be the first

*While the Eastern Empire did not fall altogether until it was finally conquered by the Turks in 1453, it was however overrun repeatedly by enemies from the North and from the East, and lacked the advantages of a vigorous hierarchy under the lead of a long line of able (if unscrupulous) popes, as was the case in the Western Empire.

bishop or Pope of Rome. As the power of the empire declined, through the intrigues of the popes and other leaders the idea of the superiority of popes over emperors and kings was fostered until monarchs were crowned or dethroned at the will of the Pope, and nations were little more than vassal states subject to the will of the See of Rome. This arbitrary power was especially manifested when men of striking personality occupied the papal throne; as in the case of Gregory VII (1020—1085), Innocent III (1161—1216), and Boniface VIII (— 1303).

Another result of the decline and fall of Rome was the division of the Catholic Church into an eastern and a western church. As the empire was divided into two parts, both the eastern and the western empires sought the advantages of having the head of the Church on their side. Rome and Constantinople were rival centers of power, and each saw to it that there was an ecclesiastical head within handy reach to help foster its interests. Result: two churches; namely, the Roman Catholic Church with the Pope at the head, and the Greek Catholic Church with the Jerusalem, Antioch, and Constantinople patriarchs at its head. It was in 1054 when these two wings of the Catholic Church finally and officially declared themselves separate from each other, at which time the Roman Pope and the Greek Patriarch formally excommunicated each other. These two great Catholic bodies are still in existence, numerically stronger than any other single body of people bearing the name of Christ.

Evangelical Bodies

But without casting any reflections upon these great rival bodies of Catholics, we must look elsewhere for a history of the people who during the centuries of the darker ages stood as promulgators of the true Christian faith. Long before Constantine proclaimed Christianity the religion of State there were evangelical bodies who could not sanction the practices tolerated in the Roman Church and were not in communion with this rapidly growing body. As oases in a great desert, as stars in the night, these evangelical bodies, suffering severest persecutions, remained true to what they believed to be the apostolic faith. After the Roman Church was raised to civil power it joined the State in waging a relentless warfare against these dissenting bodies. Most of the records and writings of these churches have been destroyed, so that we can not tell of a surety just what they believed and stood for; but enough of them is known to lead us to believe that, while some of these sects entertained beliefs that were not unmixed with error, in the main the more evangelical among these dissenting bodies held to the orthodox Christian faith as taught in the Gospel of Christ and promulgated by the apostles. Very briefly, let us name a few of the more prominent ones among these dissenting bodies.

Novatians.—This church, mention of which was made in the preceding chapter, was named after its first bishop, Novatius. He began his active work as a bishop in a church that opposed Romanism about the middle of the third century and the church that

bears his name continued its active existence about four hundred years; having churches in Asia Minor, southern Europe, and northern Africa. Novatius was a believer in the evangelical faith, in a holy life, in scriptural discipline, opposed infant baptism, and vigorously opposed the corruptions in the Roman Church.

Catharists.—This class of people appears at an early age, by some said to be as early as the third century. There appear to be a number of bodies known by that name, though comparatively little is known of them because of the terrible persecutions waged against them, during which time their records were destroyed. But enough of them is known to us to convince us that in organization they were entirely aloof from the Catholics, and that the more conscientious among the Roman Catholics in some quarters united with the Catharists because they could no longer consistently belong to Rome. Among the more prominent names associated with this church were those of Victor, who lived in the time of Augustine (354—430), and Cyril, bishop of Alexandria. It is said that in the seventh century there were still congregations of these people in Thessalonica and Asia Minor.

Albigenses.—This class of people flourished for a time in southern France during part of the twelfth and thirteenth centuries, about the time when the Waldenses were at the zenith of their power and influence. They are thought by some historians to have descended from the Paulicians, a branch of the Greek Catholic Church, whose name was derived

from their frequent quotations from the writings of the apostle Paul, and who like them existed as a church separate from Rome. They were fearfully persecuted, and in the stress of persecutions some of them resorted to arms and defended themselves by force.

Waldenses.—This body of people was the most prominent among the dissenters from the Roman Catholic Church during this period. Concerning their origin, historians differ. They are believed by some to have descended from a small body of believers who escaped during the persecutions waged under Nero against the Christians and found refuge in the valleys and caves and cliffs of the Cottian Alps. Others date their secession from the main body in the Roman Church during the days of Constantine. And still others believe them to have originated with Peter Waldo whose followers they were. Later historians cling to the latter theory. It seems clear that through the dark ages they were a separate body of people from the Catholics. and that they took their name from one Peter Waldo, a prominent merchant of Lyons, France, in the twelfth century—not necessarily because Waldo was the founder of the Church but rather an organizer of outstanding ability who stamped his personality upon the Church very much as Menno Simons did upon the Church that bears his name. For several centuries they stood the fire of persecution and remained loyal defenders of the evangelical faith. They were the forerunners, if not the ancestors, of the Anabaptists, as evident from the fact that among them were many family names that are still familiar

as family names among Mennonites who were formerly known as Anabaptists. They claimed to be able to trace their lineage back to the time of the apostles, standing in the direct line of the succession from the apostolic Church. There are still a number of their congregations in Europe, and some in America.

Review Questions

1. What was the effect of the union of Church and State upon the Church?
2. Was this union an advantage or a disadvantage to Rome?
3. What circumstances brought about the division between the Roman and Greek Catholic churches?
4. Give name and description of the most prominent dissenting bodies of Christians during this period.
5. What did the Waldenses contribute to the cause of Christ in their own time? in the centuries that followed them?
6. What were the essential differences between Catholic and non-Catholic bodies during the time between Constantine and the Reformation?
7. Give dates of the beginning and ending of the period studied in this chapter.

CHAPTER IV

THE REFORMATION

From the time of Constantine the history of Christianity is the history of the Roman and Greek Catholic churches and of other churches which were dissenters from Romanism in faith and separate from it in organization. First one and then another of these evangelical bodies appears to view as the most prominent of these dissenting bodies. As one church was crushed before the power of the Roman hierarchy or subsided in its aggressive stand for Gospel truth, God's people in other quarters appeared to maintain the Christian faith. Long before the time of the Reformation—in the fourteenth, fifteenth, and sixteenth centuries—the power and activities of the Waldenses had subsided, but the fires on the Waldensian altars had never been altogether extinguished. The seed which they had sown had borne fruit, sometimes in unexpected places, and the excesses of Romanism had awakened the consciences of many pious Catholics who were not afraid to raise a voice of protest. It remained for a few courageous, resourceful, and talented men of fiery eloquence to fan the smoldering embers of heavenly fire into a mighty flame which consumed much of the dross existing in the lives of Christian professors at that time, roused the more conscientious and God-fearing ones to action, and opened the way for the

liberation of many captive souls who were ready to carry the banner of the Cross in the fight for religious freedom and pure worship.

Influence of Monasteries

In considering the causes which finally led to the Reformation the influences of monasticism become apparent. This had its origin at a very early age, but it first becomes prominent as an important factor in the thought life of the Church during the fourth century. As the Church increased in strength and influence the evidences of "spiritual wickedness in high places" also became more marked. Pious men yearned for a purer spiritual atmosphere, and often sought seclusion, where in solitude they might be alone with their God and commune with Him through prayer and meditation and study of His Word. Gradually the idea of combining this seclusion with an effort to teach the higher standard to others was fostered, and institutions known as monasteries was the result. One of the most noted of these religious teachers was a monk named Benedict, the founder of monasticism in the West. He was a native of Italy, born about the year 480. Wealthy Romans as well as the half civilized Goths placed their sons under his care, anxious to have them trained in a spiritual life. His influence grew, until he found himself in charge of twelve cloisters, over each of which he placed a superior.

The devil is not slow in his efforts to corrupt every effort to lift up the spiritual standard of the people. Abuses multiplied, and the work of the

monasteries was not unmixed with evil. At the present time we have only to think of the unsavory reputation of some of the orders that have grown out of this movement to be convinced of this fact. Pure as were the motives of the original monks and supporters of these monasteries, terrible abuses sprang up, so that in many places the system proved a curse rather than a blessing. But recognizing this fact, the Church of Jesus Christ owes much to some of these God-fearing men connected with this work in centuries past. It was among this class of people that the highest type of religion in those days was to be found, from whom came the most positive teaching concerning a pure and holy life. To them we owe in part the preservation of the sacred Scriptures during the dark times when the Roman Catholic hierarchy made desperate efforts to stamp out every movement to enlighten the masses concerning the real teaching of the Word of God. It will be remembered that Luther, who translated the Bible into the German language, was himself a monk in his earlier years.

Eminent Reformers

It must not be assumed that things went along smoothly during the centuries following the time that Christianity was made the religion of State (save the little opposition offered by weak bodies of evangelical Christians here and there) until men like Wycliffe, Huss, Luther, and Menno Simons appeared on the scene to disturb the peace. The supremacy of Rome was never acknowledged by all the eastern churches. We have already referred to the

work and attitude of dissenting evangelical bodies like the Novatians, Catharists, Paulicians, Waldenses, and might have enumerated a number more—churches that had a varying career when it comes to questions of purity of life and soundness in the faith, but similar in their attitude toward the abuses of Roman Catholicism. Besides these there were reformers within the ranks of the Catholic Church who lifted up their voices against the evils that had crept into their church and made an honest, earnest effort to have them eradicated. In this class we could mention such leaders as Benedict (480-544) of Italy, the patriarch of western monks; Arnold (— 1155) of Brescia, Italy, an ardent adversary of the temporal power of the Pope; Tauler (1300-1361), a German mystic and theologian, a worker among "The Friends of God," a versatile writer some of whose books are still extant; and scores of others who, while never leaving the Roman Catholic Church, raised their voices against the same abuses protested against by the other reformers mentioned.

These men, whether members of some Catholic or some evangelical body, were but the spokesmen of an undercurrent of feeling entertained by conscientious, God-fearing people of all generations, and lifted up their voices in favor of a higher standard and a purer life. The Reformation was but the result of this feeling as voiced by these leaders, the storm which had been brewing for centuries and finally swept over western Europe during the days of the reformers a few of whom we are about to mention.

John Wycliffe (1324—1384) of England stands out in history as "the morning star of the Reformation." Just how much of his inspiration he got from the Waldenses is not definitely known, but the conditions surrounding him furnished incentive enough to stir his soul to its depths. He boldly denounced the corruptions of the Church, produced a new translation of the Bible, and devoted the energies of his life to the work of reform. Like some other reformers, he did not formally repudiate the established Church, but sought its reformation from within. He manifested great tact and courage, encountered much hatred and persecution, but died a natural death. His followers were afterwards called "the Lollards." It was from his example that John Huss of Bohemia and Jerome of Prague were encouraged to undertake a similar work in Central Europe.

John Huss (1373—1415) was to Bohemia what Wycliffe was to England. He was fearless in his denunciation of Romish corruptions and sought to teach the people a living faith. As a result he incurred the enmity of the Church and was burned at the stake. His follower and coworker, Jerome of Prague, met a similar fate a year later, 1416. But martyrdom could not still the voices of these contenders for a pure Gospel and a righteous life. As a result of their labors there was a spiritual awakening and their memory is still kept alive in the preaching and work of the Moravian Church.

Martin Luther (1483—1546) was a Catholic monk whose spirit of indignation was aroused as he

witnessed the sale of indulgences and other Catholic excesses in his day. He early encountered the enmity of the pope and brought upon his head the wrath of the emperor, Charles V. But because of the friendship of the elector of Saxony and other German princes he was protected while he worked with all the powers of his life in translating the Bible into the German language and in arousing the public conscience against the corruptions of the Roman Catholic Church. Because of his fiery zeal, his versatile pen, and his great ability as an agitator and organizer he contributed much (probably more than any other man) to the overthrow of the power of Catholicism in Germany and other European countries. The Church which he founded became the State Church in a number of the provinces in Germany and in several other countries.

Ulrich Zwingli (1484—1531) was to Switzerland what Luther was to Germany. Like Luther, he renounced Catholicism but decided it most practical to hold on to the idea of a State Church. This attitude on State-Churchism necessarily separated these two reformers from their earlier views regarding the union of Church and State and made it impossible for the Anabaptists to continue fellowship with them. Zwingli died in battle while endeavoring to support his cause with the sword.

John Calvin (1509—1564) has the reputation of being the great theologian of the Reformation period. Though a native of France, his most conspicuous service to the cause of the Reformation was while he was a resident of Geneva, Switzerland. His sys-

tem of faith is known as "Calvinism," forms largely the present creed of the Presbyterian churches. As a scholar and fearless exponent of the Protestant faith he exerted a commanding influence wherever he went.

Philip Melancthon (1497—1560) was the companion and fellow-laborer with Luther, whose even temperament balanced Luther's more fiery disposition and helped strengthen the work of that great reformer.

John Knox (1505—1572), was the rugged Presbyterian of Scotland whose fearless preaching and prevailing prayers did much to establish Protestantism in Scotland.

The work of these five great reformers—Luther, Zwingli, Calvin, Melancthon, and Knox—led to the establishment of the three great pioneer Protestant churches in Europe (and later in America); namely, the Lutherans, Reformed, and Presbyterians.

Conrad Grebel (——1526) is noted chiefly because he was the leader and bishop in charge of what is now known as the first Mennonite congregation, in Zurich, Switzerland, in 1525. He was an able defender of the faith, a natural born leader having the courage of his convictions. His death, the year following this organization, was due largely to his weakened condition resulting from persecutions.

Menno Simons (1496—1561), a native of Friesland, Holland, a converted Catholic priest, united with the church that afterwards bore his name, in 1536, about eleven years after the first organization

of the Swiss brethren into the first congregation that is now known as "The Mennonite Church." He was a man of great organizing ability, a tireless worker, an able defender of the orthodox Christian faith, upholding vigorously the doctrine of nonresistance, of baptism upon confession of faith, of separation from the world, of Christian simplicity, of the holy life, of scriptural discipline, and of other tenets of faith now recognized as "distinctive doctrines" of the Church. He wrote extensively, and the "Complete Works of Menno Simons" are still found and cherished in many Mennonite homes. Because of his active work and great success he encountered violent opposition and suffered much from persecution; but, unlike a number of his faithful coworkers, he died a natural death.

Dirck Philips (1504-1570) was one of Menno Simons' most trustworthy and talented coworkers. He was one of the most prominent leaders among the Mennonites in the Netherlands, the first Mennonite bishop in Danzig, and a writer of many books upholding the orthodox Christian faith. Probably his best known and most widely read book was his "Enchiridion" or Handbook. He was a faithful friend and supporter of Menno in all of his trials and hardships.

Michael Sattler (----—1527), after Conrad Grebel's death, was the most prominent leader among the Swiss Brethren. He had been educated for the priesthood and for a number of years was the prior of St. Alban's cloister in the Black Forest. In 1525 he renounced Romanism and united with the Swiss

Brethren. His field of labor was principally Strasburg and southern Swabia. In February, 1527, he presided at the conference held at Schleitheim and presented a confession of faith which was unanimously adopted. On May 21 of the same year he suffered martyrdom at Rottenburg on the Neckar, being burned at the stake after the most cruel torture.

Three Bodies of People in the Conflict

are in evidence as we study the history of the Reformation period. These are:

1. **The Roman Catholics.**—The Greek Catholics are not known in this struggle, as the conflict was waged outside their territory. At the beginning of the struggle the governments of western Europe were in control of the Catholics. The abuse of power was largely responsible for working the reaction and bringing the struggle known as the Reformation. The things about the Catholic Church which stirred the consciences of right thinking people were the corrupt practices and immorality of priests, the sale of indulgences, the ritualistic formalism of the Church and lack of spiritual life on the part of the masses; while the arbitrary power and grasping after wealth on the part of the Roman Catholic hierarchy were often displeasing to politicians many of whom welcomed the uprising in the days of Luther and Calvin.

2. **The Protestants.**—This name comes from a manifesto to Emperor Charles V. of Germany, drawn up in 1529 by a number of princes who had espoused

the struggle of Luther, in the form of a protest against what they considered unjust measures by the Emperor and by the Pope. From this time forward the word "Protest-ants" applied to those opposed to the Pope and his party. These princes supported their claims by force of arms. The conflict between Catholics and Protestants was so severe that it finally settled into a Thirty Years' War that came to a close by the signing of the Treaty of Westphalia in 1648. This treaty, among other things, stipulated a guarantee of religious toleration for Catholics and Protestants, but not for Anabaptists or Mennonites. The close of the War of the Reformation found the following Protestant bodies: Lutherans, Reformed, Presbyterians, and Episcopalians.

3. **The Anabaptists.**—Possibly we should have said "Mennonites;" for the original Anabaptists were the Swiss brethren who organized at Zurich, Switzerland, in 1525, which was the beginning of the organization of the Church which afterwards bore the name "Mennonite." The word Anabaptist comes from the doctrine held by Mennonites and others that baptism to be valid must be upon confession of faith and that people who have not been thus baptized, though they may belong to some church, must be baptized according to Scripture before they can be scripturally received into fellowship. All people holding this belief were known as Anabaptists. Of this class there were a number of bodies, some of which had no connection with Mennonites whatever. The class of Anabaptists to which the Swiss brethren, Menno Simons, Dirck Philips, and their brethren

belonged stood for a complete separation of Church and State, baptism only upon confession of faith, nonresistance, nonconformity to the world, a holy life, and other tenets of Christian faith and life which were afterwards embodied in what is now known as the "Mennonite Confession of Faith." The sufferings of Anabaptists during Reformation times were most severe, for being nonresistant they refused to fight for any purpose, against either Catholics or Protestants, and were therefore marks for malice and persecution from both these warring parties. Thousands were put to death, and the rest driven about from place to place, finding refuge wherever they could.

Summary of Results

At the close of the Reformation the dominant religions in the nations of central and western Europe were as follows:

The Roman Catholics retained control of Austria, France, Spain, Portugal, and Italy, although there were large bodies of Protestants in several of these countries, notably the Huguenots of France. A portion of southeastern Europe was under control of the Greek Catholic Church and of the Turks.

Of the Protestant countries the Lutherans had control of a number of states in Germany and the Scandinavian countries, the Reformed were in control in Switzerland and Holland, the Presbyterians in Scotland, and the Episcopalians in England.

Among the churches that have grown out of the Anabaptist movement are the Mennonites, Hutterites, Baptists, Quakers and Dunkards. The Menno-

nites and Hutterites were contemporary with Luther and other Protestant reformers in his day, the rest appeared on the scene later. These never attempted to control the governments in any country, as they opposed the idea of union between Church and State and were against mixing religion with politics.

Review Questions

1. Sketch briefly the history of Christianity from Constantine to the Reformation.
2. What were the underlying causes of the Reformation?
3. Name whom you consider the three leading reformers. Give reasons for your answer.
4. Do you consider Menno Simons a reformer in the same sense that Luther was? Give reasons for your answer.
5. What were the three leading religious bodies during the time of the Reformation?
6. Sketch briefly the life of Menno Simons.
7. What were the results of the Reformation?

CHAPTER V

MENNONITES IN EUROPE

To what extent the Mennonites and other Anabaptists are descendants from or successors to the Waldenses is an open question. The similarity in faith and in family names furnishes some ground for the claims of certain historians that there is a connection between the two. But as for the first organized congregation of Swiss brethren or Mennonites (that at Zurich in 1525) it is known that the leaders and at least some of the members had formerly been Catholics. The same is true also of Menno Simons and some of his coworkers in Holland. As to their leading tenets of faith, they were similar to the faith of the Novatians, Waldenses, and other evangelical bodies which had existed before them. Among the more prominent issues which brought upon them the wrath and persecution of the state churches, both Catholics and Protestants, were their rejection of infant baptism, their insistence upon a freedom of conscience, their refusal to have any part in carnal warfare, their discipline requiring faith in the Lord Jesus Christ and repentance for sin as requisites for baptism and a holy life as a requisite for continued fellowship, their zeal in not only contending for the tenets of faith which they espoused but also in turning the light of truth upon the short-

comings of their opponents, and their contending for a complete separation of Church and State.

Distinction between Mennonitism and Protestantism

When we say "Mennonitism" we mean the same as Anabaptism, for the Mennonites (though not known by that name until later) were the pioneer Anabaptists. The distinction between this movement and that of Protestantism consists in this: While the Protestant movement was a political as well as a spiritual reformation, the Anabaptist movement was wholly a spiritual one. Grebel, Blaurock, Manz, Menno, Philips, and their brethren believed in a complete separation of Church and State, held to the doctrine that religion is an individual heart experience and that therefore each individual is personally responsible to God alone for his spiritual standing and that the Bible alone should be taken as his rule of life, to be accepted without question and faithfully obeyed regardless of what may be the attitude or requirement of the State. Logically this made them nonresistant in life, and scripturally orthodox in fundamentalism. On the other hand, the Protestant movement (besides the various doctrinal standards of different Protestant leaders) was a united effort on the part of ecclesiastical and political leaders to correct the abuses of Romanism, and to support this contention, if need be, by force of arms. This committed them to a policy of State-Churchism, and logically made Protestants as well as Catholics the persecutors of nonresistant people who could not subscribe to their program. The issue involved in this distinction between the two

movements was twofold: (1) State-Churchism Vs. individual conscience and choice; (2) the sword, and what is behind it. While times have changed, circumstances now are different from what they were then, and issues have shifted somewhat, yet the fundamental difference between these two schools of thought and classes of people remains substantially the same.

Trials and Persecutions

It cost something to be a Mennonite in those days. Many were burned at the stake, and the times were rare when they were entirely free from persecutions. Menno himself was pursued with murderous fury, but the Lord preserved him in a remarkable way. His writings were spared and he was permitted to die a natural death. Switzerland, Austria, Holland, Germany, and other European countries were the scenes of many outrages against this defenceless people. As the persecutions became too severe in one country, they would flee to some other country where they might enjoy a greater degree of freedom. It was not until many of them had found in America an asylum where they might have the privilege of worshiping God unmolested that the rigors of persecution began to relax to any great extent in Europe. Holland was the first to extend toleration, and later on Russia extended an invitation for the Mennonites to settle in that country. While Holland and several other countries extended toleration to Mennonites—at times—before there were any permanent settlements of Mennonites in America (persecutions having ceased permanently

during the latter part of the 16th century), it was not until after this time that persecutions were discontinued in a general way in Europe. To-day there is comparative freedom of worship in practically all the European countries.

But in the face of severest persecutions the Church prospered in many places. The Taufgezinnten in Switzerland, the Doopsgezinden in Holland, the Hutterites in Moravia (different names by which these people were known in different countries), and Mennonites in other countries, all were faithful in their labors and exerted a wholesome influence.

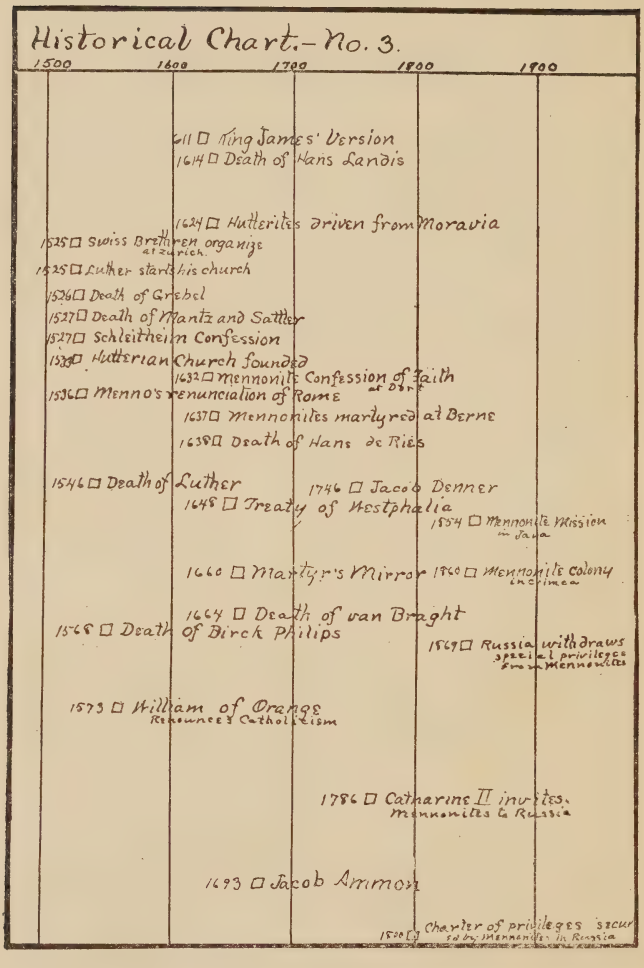
Mennonites in Russia

About the year 1786 Catherine the Great, Empress of Russia, extended an invitation to the Mennonites of Prussia and other countries where they were persecuted for their faith, to settle in some part of southern Russia. She promised them exemption from military service and freedom to worship God according to the dictates of their own conscience. Large numbers of German Mennonites accepted the invitation, settled in the province of Taurien, and later Mennonite settlements were made in other parts of the empire. These colonies prospered and southern Russia became "the granary of Europe." For nearly a century Russia remained true to its promise of religious toleration, but in 1870 the government modified these guarantees somewhat, and many of the dissatisfied Mennonites emigrated to America. During the great World War (1914—18) these liberties were still further restricted. Property was confiscated, and the tide of Russian

Mennonite emigration to America began again, most of these emigrants finding a shelter in Canada.

Mennonite Confession of Faith

Differences of opinion existed among various bodies of Mennonites in widely separated communities. Even in the days of Menno Simons he and his coworkers found it necessary to withstand erroneous teachings, among Anabaptist sects as well as among Protestants and Catholics. When these differences in doctrine and life came near enough home to mar the peace of the brotherhood, they found it expedient and wise, at different times, to meet in conference and draw up some form of a confession of faith, in which the things most commonly believed —especially those doctrines which were in dispute and concerning which there had been trouble—were set forth with clearness, thus furnishing a common ground upon which to stand. The most notable among these confessions of faith was that adopted at Dortrecht, Holland, in 1632, which was later adopted by other Mennonite conferences, including Mennonites in America. This document sets forth eighteen articles of faith, clearly stated and substantiated by Scripture. Among these is set forth a loyalty to a Triune God, to the Holy Scriptures and to the organized Church; faith in the Lord Jesus Christ and in the Holy Ghost; the duty of observing Christian ordinances and restrictions, giving the position of the Mennonite Church on every point of doctrine that was then called into question. This Confession of Faith is still acknowledged by Mennonites in Europe and America as being the most au-


Historical Chart.- No. 3.
1500
1600
1700
1800
1900
1611 □ King James' Version
1614 □ Death of Hans Landis
1624 □ Hutterites driven from Moravia
1525 □ Swiss Brethren organize at Zurich
1525 □ Luther starts his church
1526 □ Death of Grebel
1527 □ Death of Manitz and Sattler
1527 □ Schleitheim Confession
1528 □ Hutterian Church founded
1632 □ Mennonite Confession of Faith at Dort
1536 □ Menno's renunciation of Rome
1637 □ Mennonites martyred at Berne
1638 □ Death of Hans de Ries
1546 □ Death of Luther
1746 □ Jacob Denner
1648 □ Treaty of Westphalia
1854 □ Mennonite Mission in Java
1660 □ Martyr's Mirror
1860 □ Mennonite Colony in Crimea
1664 □ Death of van Braght
1568 □ Death of Dirck Philips
1869 □ Russia withdraws special privileges from Mennonites
1573 □ William of Orange Renounces Catholicism
1786 □ Catharine II invites Mennonites to Russia
1793 □ Jacob Ammon
1800 □ Charter of privileges secured by Mennonites in Russia

thoritative expression of their faith, though practically all bodies of Mennonites find it expedient to give attention to other issues and tenets of faith which were not an issue in 1632 but which have since that time become so.

Present Day Conditions and Membership

As time rolled on the fire of persecution subsided. It is but just to state also, that the mission spirit and zeal for the orthodox Christian faith have likewise subsided in many places, many of the Mennonite bodies in Europe having very materially drifted from the evangelical faith and life which distinguished our forefathers during the Reformation and the times that immediately followed. In Holland, for instance, where Mennonites are perhaps better established and are more influential than in any other part of Europe, they are decidedly liberalistic in theology, their seminary openly teaching unitarianism and calling into question the inspiration and authority of Scripture. The same is true, to some extent, of Mennonites in other parts of Europe. In other places, however, especially in France and parts of Germany, there is a more decided sentiment in favor of maintaining the conservative faith, and many join in the ardent wish that Mennonitism as it existed in former times may again be revived and fully established among the European Mennonite churches.

Christian Neff, in his recent book, "Gedenkschrift," published in 1925, estimates the present day Mennonite populations in Europe as follows:

Russia, 80,000	France, 3,000
Holland, 68,000	Poland, 2,300
Germany, 12,500	Switzerland, 1,500
City of Danzig, 6,500	

The estimates include not only members but also Mennonite children and young people who have not yet united with the Church.

Review Questions

1. Tell of the origin of what are now called the Mennonites.
2. Who were some of Menno Simon's colaborers?
3. To what extent do Mennonites and Baptists have common history?
4. Tell of the persecutions suffered by Mennonites during and after the Reformation.
5. What caused European Mennonites to turn their eyes toward America?
6. What are the leading tenets of faith found in the Mennonite Confession of Faith?
7. Give present location and membership of Mennonites in Europe.

CHAPTER VI

EUROPEAN MENNONITE SETTLEMENTS IN AMERICA

In 1492 there occurred in the New World an event that was destined to change the whole course of events in the history of Mennonites and of other churches. In our primary grammars studied a generation ago we were asked to diagram the sentence, "Columbus discovered America." This simple sentence of three words tells the whole story. While it was nearly two hundred years before a permanent settlement of Mennonites was made in America, this land across the Great Sea west of Europe eventually became an asylum of freedom from persecution for the oppressed of Europe. Thither resorted the Puritans, who formed settlements in New England; the Catholics, under Lord Baltimore in Maryland; the Baptists, under Roger Williams in Rhode Island; the Quakers, under William Penn in Pennsylvania, whose gracious invitation to the oppressed Mennonites to settle in his territory was gratefully accepted by many of these people.

Mennonite history in America dates from the year 1683. It was in that year that the first permanent Mennonite settlement in America was effected. Records are extant showing that there had been Mennonites in America before that time, but these were either individual members without any organ-

ized congregations, or congregations that were afterwards scattered and destroyed or vanished from other causes. So we shall turn our attention first to the

Settlement at Germantown

The earliest settlers in this community were from Holland and North Germany, who were joined some years later by Swiss Mennonites from the Palatinate, Germany. Here, in the community which has since been absorbed into and become a part of Philadelphia, and later in surrounding communities, we find the Pietist Pastorius, a school teacher and leader among the people; Wilhelm Rittenhuysen, who built a paper mill in 1690 and afterwards became the first Mennonite preacher and bishop in America; Christopher Sauer, a Dunkard and a printer; and other men of note. Among the family names we recognize such names as Kinzers, Funcks, Kolbs, Docks, Gottschalks, Moyers, Hunsickers, etc. In 1719 Heinrich Funck, noted in the colony as a bishop, author, and enterprising Church leader, settled in Franconia district. Christopher Dock stands out in history as a pioneer Mennonite school teacher. Settlements were formed in what are now Montgomery, Bucks, Berks, and Chester counties, and from this beginning of Mennonite settlements in America men and women moved westward and helped to form new settlements in states and provinces farther west, south, and north.

Settlements in Lancaster County

About the year 1709 another settlement of Mennonites in the colony of Pennsylvania was made in

what is now Lancaster county, about fifty miles northwest of Germantown. These were from the Palatinate, people who had formerly come from Switzerland. A few years later other settlers followed from the same communities. Hans Herr was their first bishop. The family names of Herr, Mylin, Hess, Hershey, Brubacher, Weaver, Brackbill, Martin, Nissley, Wenger, Ranck, Kauffman, Snavely, Shank, etc., were handed down from generation to generation, some of whom are still prominent in the work of the Church. Lancaster Conference is now the largest Mennonite conference in America. From this center of Mennonite population, as well as from the pioneer settlements in the Franconia district, a stream of emigrants has gone out from time to time who became the pioneers in most of the Mennonite settlements in the United States and Canada.

Settlements of Amish Mennonites

Soon after the first Mennonite settlements in eastern Pennsylvania the Amish Mennonites (named after Jacob Ammon who as a Mennonite bishop had become separated from his brethren in Europe) commenced coming to America. Among these (with dates of arrival) were the Yoders (1714), Hochstetlers (1736), Beilers (1737), Zooks (1742), Hertzlers (1749); Millers, Masts, Hollys, Troyers, and Kauffmans (1750); Blanks, Kurtzes and Schmuckers (1752); Stoltzfuses (1766), Schantzes (1769). These settled in the vicinity of Friedensburg, Hamburg and Womelsdorf, Berks County, Pennsylvania. Later on settlements were made in parts of Chester, Lancaster, Mifflin, Bedford, and Somerset counties. By the

beginning of the 19th century we have such added family names as Bender, Oesch, Goldschmidt, Berkey, Nafziger, Guengerich, Schwartzendruber, King, Ebersole, Lapp, and others. Also large groups of Amish Mennonites came direct from Europe and formed colonies in Ohio, Ontaria, Illinois, Iowa, and other states. Among these we notice the family names of Smith, Orendorff, Swartzendruber, Yoder, Miller, Sommer, Johns, Kurtz, Byler, King, Schmucker, Goldschmidt, Guengerich, and others. Most of these settlers were from Germany, but France and Switzerland each furnished their quota.

Swiss Mennonite Settlements

In 1819, or 110 years after the first Swiss Mennonite settlement in Lancaster County, another colony of Swiss Mennonites, of the same body that organized at Zurich, Switzerland, in 1525, settled in Wayne Co., Ohio. In this colony were the Lehmans, Krehbiels, Mosers, Bixlers, Baumgartners, Nussbaums, Amstutzes, Lugibills, Basingers, and others. A little later there were settlements of these people (coming either direct from Switzerland or from Wayne County) in Putnam County, Ohio, at Berne, Indiana, and their descendants, reinforced by others who came direct from Europe, are now to be found in states farther west including California and Oregon. Most of these are now affiliated with the General Conference of Mennonites in North America.

German Mennonite Settlements

There were Germans among the very earliest Mennonite settlers in America. A part of the orig-

inal pioneers at Germantown were from Crefeld, Germany, and later immigrants in eastern Pennsylvania were from Germany. It was not until a century later, however, that distinctive bodies of German Mennonites formed new settlements in America. Mention has already been made of the Amish Mennonite settlements in central Illonois, most of them immigrants from Germany and France, beginning about the year 1833, most of them in Woodford, Tazewell, and adjoining counties. A little later on another settlement of German Mennonites was effected near Summerfield, Illinois. In Lee County, Iowa, is another settlement of German Mennonites, made notable in American Mennonite history in that the organization of the "General Conference of Mennonites in North America" was effected in that community, with Daniel Krehbiel, Christian Schowalter, and others as leaders in the movement. The congregations at Summerfield, in Lee County, at Beatrice and Henderson, Nebraska, and a number of other points in the West are among the most aggressive supporters of the General Conference organized near West Point, Lee County, Iowa in 1860. German Mennonites form a large percentage of the membership of various bodies of Mennonites in America.

Russian Mennonite Immigration

In the preceding chapter we spoke of the immigration of some Russian Mennonites into America. Because the guarantee of religious freedom was partially withdrawn by the Russian government, many of the Mennonites there turned their eyes toward America, several thousands of them coming over a-

bout the year 1875 and a number of years thereafter. Most of these settled in Kansas, Nebraska, the Dakotas, Manitoba, and Saskatchewan, and from these centers many have since then moved to other states and provinces—notably California, Montana, Alberta, and Mexico, one colony of them having settled in Paraguay, South America. Because of the unsettled condition among Mennonites in Russia since the World War no less than ten or twelve thousand of them have emigrated to America within the past few years, most of them being sheltered in the western provinces in Canada. In conference affiliations most of the Russian Mennonites in America are either connected with the General Conference of Mennonites in North America or the Bruedergemeinde, or belong to independent bodies. Of this we shall speak in a later chapter. Prominent among the family names of these people are the Sudermans, Ewerts, Epps, Peters, Hieberts, Walls, Goertzes, Schultzes, Penners, Nicholls, Unruhs, Wedells, Fasts, Wienses, and Wiebes.

* * *

After nearly two and a half centuries of Mennonite immigration into America this is now the home of a greater number of Mennonites than that found in any other country, the total membership of all Mennonite bodies in America being approximately about 115,000. This includes communicant members only, except in a few of the more conservative bodies of Russian Mennonites, among whom children as well as members are counted.

Review Questions

1. What European countries contributed to Mennonite settlements in America?
2. Sketch briefly the career of the Mennonite settlement at Germantown.
3. Give names of prominent families representing each nationality in Mennonite settlements in America.
4. Where were the principal settlements of Swiss Mennonites made? of Amish Mennonites? of Russian Mennonites?
5. Have results justified European Mennonites coming to America?
6. Name the states and provinces in which the largest Mennonite populations are found.
7. What is the present total membership of Mennonites in America?

LESSON VII

MENNONITE CONFERENCES

The Mennonite settlement at Germantown soon gave evidence that these people were not in America for the mere purpose of making money or advancing their own personal interests. Freedom of worship being the purpose in coming to America, steps were soon taken looking to the proper spiritual oversight of the Church. The first public meeting was held in the home of Thones Kunders. William Rittenhouse was ordained the first minister and bishop. In 1708 a meeting house was erected—a log house which in 1770 was replaced by a more substantial structure. This house though remodeled, is still in use. This is one of the oldest houses of worship in America now in use. One thing still to be noticed in pioneer Mennonite communities is a schoolhouse near the church, it being the settled policy of our forefathers to provide proper instructions for their children, both religious and in the rudiments of an education—which in most cases was confined to "the three R's"—reading, writing, and arithmetic. At times church services were held in school houses, while at other places subscription schools were conducted during the week in houses erected for worship.

With the coming of new immigrants other churches besides the one at Germantown were start-

ed. Within a century and a half after the beginning of work at Germantown there were Mennonite settlements in eastern, central, and western Pennsylvania; in Maryland, Virginia, New York, Canada, and Ohio. As the Church grew and with it the problem of maintaining unity in faith and discipline, it naturally suggested the idea of the overseers coming together for counsel. Out of this grew our district conferences, now numbering thirteen in the United States, three in Canada, and one each in India and South America. The history of the Mennonite Church is told largely by a history of these conferences.

Franconia Conference

This conference is the direct outgrowth of the work started at Germantown. New settlements were started in nearby districts—Skippack in 1702, Franconia prior to 1719, other congregations later. It is not known just when this conference was organized permanently, but records are extant showing that there was a conference held in 1727, said to have been the first Mennonite conference held in America, one of the things considered being the matter of getting the Mennonite Confession of Faith, adopted at Dort, Holland, in 1632, into the Mennonite homes in America. Just how frequently such meetings were being held, we have no means of knowing; but a little over a century later—in 1844—Bishop Christian Herr of Lancaster County wrote that at that time there were three districts in Pennsylvania in which Mennonites held conferences regularly. In the early history of the colony, under the leadership

of Heinrich Funck and Diehlman Kolb, the Martyrs' Mirror was translated from Dutch into German.

The Church in the Franconia Conference district has gone through the trying experience of several church schisms. The first is known as the "Christian Funk Schism," in 1777, brought about through the fact that Funk was not only more friendly to the patriot cause during the Revolution than most of his brethren were, but he also assumed an attitude toward the war that his brethren thought was not in keeping with the life of non-resistant people. Christian Funk, a bishop, was a son of Bishop Heinrich Funck, the pioneer bishop of Franconia. While none of his fellow ministers sided with him, he had quite a following which maintained an organization for about fifty years—after which part of the membership returned to the mother church and part of them cast their lot with the followers of John Herr. The second was the "Oberholtzer Schism" in 1847, to be noticed in the next chapter.

Among leaders whose ministry has meant much for the Cause in the Franconia Conference district were Jacob Gottschalk and Henry Hunsicker, John Geil, Henry Nice (the Franconia bishop who is remembered as the one who organized the first Sunday school in the conference district, about 1874), Andreas Mack, Josiah Clemmer, Henry Rosenberger and others. The district at present maintains an active mission board, supporting a mission at Norristown and joining with Lancaster in support of Philadelphia Mission. Under a separate board of

directors, an old people's home at Souderton is also supported by the brotherhood of the district. Formerly the Church in this district was slow to take up aggressive work, but during the past few decades this has changed somewhat. The membership has been steadily growing. Several of the local evangelists—J. C. Clemens, A. O. Histand, and Wilson Moyer—are called to do evangelistic work outside the conference district. The conference meets semi-annually, in May and October. In 1927 there were in the district 20 congregations, 5 bishops (Jonas Mininger, A. O. Histand, A. B. Clemmer, W. G. Bean, and Jos. G. Ruth), 29 ministers, 24 deacons, and about 4000 members. Congregations are established in Montgomery, Bucks, Berks, Lehigh, and Chester Counties.

Lancaster Conference

The first Mennonite settlement in this district, in 1709, was on Pequea Creek. These people were formerly from Switzerland, but had lived in the Palatinate, for one or more generations prior to their emigration to America. This was followed a few years later by several other groups of settlers, most of whom found homes along the Conestoga and Pequa creeks. There are records showing that a number of ministers from this field took part in the conference held in 1727, referred to in connection with Franconia Conference. Reference also was made to the testimony of Christian Herr who stated in 1844 that there were already three organized conferences in Pennsylvania, one of them being Lancaster Conference. How much earlier than this the Conference was or-

ganized is not known. This conference has given to the Church a number of strong men. Among these we may mention the names of Hans Herr, first Mennonite minister and bishop in the Church in Lancaster County; Hans Tschantz, successor to Hans Herr, who as bishop in the Pequea colony called the first known separate conference of Mennonites for Lancaster County, in 1742; Christian Eby, prominent as a bishop and Mennonite leader during Revolutionary days; his son, Peter Eby, a prominent bishop and writer and eloquent defender of the faith; Christian Herr, a prominent bishop during the early part of the nineteenth century; Benjamin and Amos Herr, sons of Christian Herr, both active, able ministers, the former a bishop; Jacob Graybill and Samuel Winey, bishops in Juniata County; Bishops Jacob N. Brubacher, Isaac Eby, Martin Rutt, Abram B. Herr, Peter R. Nissley and D. N. Lehman, who died within the memory of most persons now living Mention should also be made of John K. Brubaker who ranked with Amos Herr among the most eloquent ministers in the district. At the present time the leaders in the district whose services are frequently called for include such men as Benjamin Weaver, Abram Martin, W. W. Graybill, Noah H. Mack, C. M. Brackbill, J. H. Mosemann, John B. Senger, Noah Landis, Noah Risser, J. F. Bressler, J. W. Weaver, and others. The district supports an active mission board under the leadership of John H. Mellinger, conducting missions in Philadelphia, Reading, Columbia, and Lancaster, the latter being under the Lancaster congregation. A mission in Washington, D. C., is about to be launched. Under

separate boards the district also supports an old people's home near Lancaster and a children's home at Millersville.

Lancaster Conference has had its share of church troubles. Among these may be mentioned (1) the defection of Bishop Martin Boehm, who was finally disowned in 1775 and became one of the first bishops in the United Brethren Church; (2) the Herr schism, in 1811, when a number of members withdrew, and under the leadership of John Herr organized as a separate church, calling themselves the "Reformed Mennonites;" (3) the Stauffer schism, in 1846, when one of the ministers, Jacob Stauffer, severed his relationship with the Conference and started a church of his own; (4) the Martin schism, in 1893, when Bishop Jonas Martin withdrew with several hundred followers and affiliated with the Wisler people of Indiana, Ohio, and Ontario. But from all of their difficulties the Church rallied remarkably fast; the new members in each case exceeding the total number that withdrew, within a few years after the schisms occurred.

This is now by far the strongest Mennonite conference in America, its membership numbering about 11,000. It has congregations in Lancaster, Dauphin, Lebanon, Cumberland, Adams, York, Snyder, and Juniata Counties. The bulk of the membership lives in Lancaster County. In 1927 there were in the district 91 congregations and preaching points, 13 bisnops, 91 ministers, and 56 deacons. The conference meets semi-annually.

Washington Co., Md., and Franklin Co., Pa., Conference

The location of the congregations in this district is indicated by the name of the conference. The history of Franklin County tells of a few Mennonite settlers as early as 1735. Among the earliest Mennonite settlers on the Maryland side was one Jacob Good, who lived near the Little Antietam, Maryland, as early as 1765. Others who were known to have lived in Washington County in an early day were the Shanks, Newcomers, Hoovers, Eshlemans, Hoffmans, and Bechtels, Samuel Bechtel being their first minister. On the Pennsylvania side a colony of settlers from Lancaster County, with Daniel Lehman as their minister (afterwards bishop), located near Chambersburg about the year 1790 or 1795, and a house of worship was erected in 1804, being the first Mennonite church built in the district. More recent leaders who have been called to their reward include such bishops as John Hunsecker of Franklin County and Michael Horst of Washington County. This conference is a child of the Lancaster Conference, being organized nearly a century ago. It meets annually in the fall, supports the activities of the Church, has an active district mission board, maintaining an old people's home at Maugansville, Maryland. Among those most active at the present time or in recent years in directing the affairs of the Church in the district are the two bishops—J. S. Burkholder and Denton Martin—C. R. Strite, J. F. Grove, John D. Risser and Irvin Lehman as evangelists; Harvey Shank, in charge of the work at

Pond Bank; W. W. Hege, Joseph Lehman and others. At present (1927) there are in the district 14 congregations, 2 bishops, 16 ministers, 10 deacons, and a membership of about 1200.

Virginia Conference

The first Mennonite settlers in Virginia came from Pennsylvania about the year 1754 (?) and settled in what are now Shenandoah and Page Counties. Among these pioneers we notice the names of Allebach, Blosser, Brenneman, Fauber, Funk, Kauffman, Stauffer, Schenck (Shank), Schwartz, Rhodes, Wenger. These were followed later by the Heatwoles, Showalters, Burkholders, Groves, Brunks, Geils, and others. This list would be greatly lengthened if we were to attempt to give family names of all who are active in the work in Virginia to-day. Virginia has the distinction of having for many years carried on aggressive work along a number of different lines. Among these is the publishing of music books, Joseph Funk being the pioneer; the mission work in West Virginia, the largest number of Mennonites in any mission field in America being found in this field; the support of mission work at Knoxville, Tennessee, and Washington, D. C.; and the building and vigorous support of the Eastern Mennonite School at Harrisonburg. From Virginia, also, have gone numerous individuals and groups of members who became the pioneer members and workers in many congregations in states farther west. At various times Virginia has enjoyed the advantage of having a number of strong men who were not only a blessing to the Church in Virginia but in other states as

well. Among those deserving mention in this line are Bishop Peter Burkholder (1783—1846) and his son, Martin Burkholder; Jos. N. Driver, John Geil, Daniel Heatwole, Samuel Coffman, Christian Good, Abraham and Samuel Shank, and several others whose voice and influence went far beyond the boundaries of the district. Present leaders include such men as—A. P. Heatwole, L. J. Heatwole, Geo. R. Brunk, David Garber, Lewis Shank, A. D. Wenger, J. L. Stauffer, H. B. Keener, S. H. Rhodes, Jos. W. Coffman, J. E. Suter, and a number of others. The district includes all of Virginia and West Virginia, and eastern Tennessee. The Conference was organized in 1835, meets annually, and at present (1927) numbers 41 congregations and preaching points, 7 bishops, 35 ministers, 19 deacons, and about 2200 members.

Southwestern Pennsylvania Conference

This conference was organized in 1876. Previous to that time it had been under the wing of the Lancaster Conference. The original Mennonite settlements were made in the district shortly before and soon after 1800, most of the settlers coming from eastern Pennsylvania but some from Virginia. There were present at the organization of the conference, Bishops Jacob N. Brubacher and Benjamin Herr of Lancaster, Joseph Bixler of Ohio, and Henry Yother of Nebraska. Among the men who had been prominent in the affairs of the Church in southwestern Pennsylvania previous to the organization of Conference were Jacob, Samuel, and Jonas Blauch of Johnstown, Joseph Bixler and Nicholas Johnson of

Masontown, John D. Overholt of Scottdale, Jacob Snyder, Sr., Jacob B., and Herman Snyder of Martinsburg, J. N. Durr of Masontown, through whose activity is due largely the organization of the Conference. At this time, fifty years later, Bro. Durr is still an active bishop, the oldest, in point of service, of any bishop in the Mennonite Church. Others who came on the scene later and whose work has meant much for the advancement of the Cause in the district are L. A. Blough, S. G. Shetler, W. C. Hershberger and James Saylor of Johnstown, Abram Metzler and Clayton A. Graybill of Martinsburg, H. H. Blauch, D. H. Bender, G. D. Miller and Noah E. Miller of Springs, and Aaron Loucks, J. A .Ressler, and A. D. Martin of Scottdale. The field is divided into six districts, and the work of Conference is vigorously supported by a district mission board, which assists in supporting a mission at Altoona. One of the institutions in the district making the Conference known to the Church at large is the Mennonite Publishing House at Scottdale. In the district (1927) are 19 congregations, 7 bishops, 18 ministers, 12 deacons, several mission points, and about 1650 members.

Ontario Conference

This conference was organized about 1820, the first Mennonite settlement in the district having been made nearly thirty years earlier. The first Mennonite minister ordained in the district was Valentine Kratz, ordained in 1801. The ordination of Jacob Moyer followed a year later who afterwards became the first Mennonite bishop in Canada. Most of the early settlers came from eastern Pennsylvania.

Among them were Moyers, Kratzes, Ebys, Cressmans, Hallmans, Schantzes, Wismers, Webers, Brubachers, Snyders, Stauffers, Grubbs, Oberholtzers, Kolbs, and others—names still prominent in the affairs of the Church in this district. The man of outstanding prominence in the Church in Canada during the early part of the nineteenth century was Benjamin Eby, brother of Peter Eby of Lancaster County, who as school teacher, minister, bishop, historian, and able expounder of the faith and an aggressive worker, did much in the way of advancing the Cause in this field. Among the later leaders to appear were George Schmidt, Noah Stauffer, Daniel Wismer, Elias Weber, Menno Cressman, Jacob Woolner, S. S. Bowman, Jonas Snider, S. F. Coffman, Manasseh Hallman, L. J. Burkholder, Oscar Burkholder, C. F. Derstine, and David Bergey, many of whom are still active workers. The Church in this district is supporting a mission at Toronto and a Bible school at Kitchener. It is active in its support of the various enterprises of the Church. At present (1927) it has 27 congregations, 5 bishops, 29 ministers, 25 deacons, and 1970 members.

Eastern A. M. Conference

The history of this conference, as an organization, dates from about 1893, at which time it was organized as a conference. It has under its jurisdiction the Amish Mennonite congregations in Ohio and Pennsylvania, and one each in Virginia and Maryland. Concerning the Amish Mennonites as a branch of the Mennonite Church we shall write later. Amish Mennonites had been in America nearly two

centuries before this conference was organized, but were not closely organized into conferences. Those active in the early days of this conference were John K. Yoder, David Plank, John P. King, Fred Mast, Solomon K. Byler, Benjamin Gerig, C. K. Yoder, and others, while the present leaders occupying most responsible positions include such men as John S. Mast, C. Z. Yoder, S. E. Allgyer, A. I. Yoder, E. L. Frey, E. B. Stoltzfus, I. W. Royer, J. S. Gerig, J. C. Frey, S. H. Miller, Joshua B. Zook, and their co-workers serving as bishops and evangelists. The workers of the district are quite aggressive in mission and Sunday school work, furnishing some of the most active men to the leading enterprises in the Church. At the time of this writing this conference is about to unite with the Ohio Conference. The statistics of 1927 credit this conference district with 25 congregations, 11 bishops, 34 ministers, 15 deacons, and 5187 members.

Ontario A. M. Conference

This is the latest of the Mennonite conferences in America to be organized, having been in existence since 1924. It is composed of five Amish Mennonite congregations in Ontario, numbering about 1500 members. The conference was organized by members of the Eastern A. M. Conference, and the two conferences affiliate in important work. The rank and file of the membership, however, resembles more nearly the membership of the Conservative Amish Mennonites, of whom we shall write later. This conference meets annually in the spring, and numbers 5 bishops (Daniel H. Steinman, Daniel

Jutzi, Christian Zehr, Daniel Lebold, and Christian Schultz), 4 ministers, and 8 deacons.

Ohio Conference

The first colony of Mennonites in Ohio settled in Fairfield County in about 1803. These were principally from Virginia, attracted by the prospect of cheaper homes. Later settlements were made in Stark, Wayne, Allen, and Putnam Counties, Pennsylvania and Virginia furnishing most of the immigrants. The first resident Mennonite bishop in the state was Jacob Nold, in Mahoning County, ordained in 1817. During the past century, Ohio has furnished some of the most active and useful leaders of the Church. Among these we may mention the names of Bishops Henry Stemen, Abraham Rohrer, John M. Brenneman, Michael Horst, and evangelist M. S. Steiner. Among the present leaders appear such men as J. M. Shenk, A. J. Steiner, J. B. Smith, and others. As evangelists and leaders whose activities (either in the recent past or at present) deserve special mention we might add the names of C. B. Brenneman, Moses Brenneman, C. K. Brenneman, I. J. Buchwalter, David Hostetler, Aaron Eberly, E. F. Hartzler, John Blosser, John Y. King, Enos M. Detwiler, and a number of others to the foregoing list. This conference was organized in 1843, and meets annually in May. It is about to merge with the Eastern A. M. Conference. At the present time (1927) it has 24 congregations, 6 bishops, 30 ministers, 11 deacons, and about 2100 members. It has an active mission board (held conjointly with the Ohio end of the Eastern A. M. Conference) and, con-

jointly with the Eastern A. M. Conference supports missions at Canton and Lima and an orphan's home at West Liberty.

Indiana-Michigan Conference

This conference consists of what were formerly two Indiana-Michigan conferences—the Mennonite conference, organized in 1864; and the Amish Mennonite conference, organized in 1888. The two were merged into one in 1916. The first Amish Mennonite settlement in Indiana was in Clinton township, east of Goshen, in 1841. A few years later the Mennonites settled in the same county, west of Goshen, holding their first public service in 1848. Elkhart County is still the stronghold of Mennonite population in the state, though there are congregations in Lagrange, Adams, Howard, and several other counties.

Indiana, like several other states, has been the scene of disturbances which attracted Church-wide attention. Among these were (1) the Egli schism, in 1866, when Henry Egli of Adams County withdrew from the Amish Mennonites and organized what is now known as the "Defenceless Mennonite" Church; (2) the Wisler schism, in 1871, when Bishop Jacob Wisler of Elkhart County, having previously been deprived of his ministry, withdrew from the Indiana-Michigan Conference and started a church of his own; (3) the Brenneman schism, in 1874, when a number of ministers under the leadership of Daniel Brenneman organized a separate conference, which later merged with other seceded bodies and organized what is now known as the "Mennonite

Brethren in Christ;" (4) a series of disturbances which first had their seat at Elkhart and later at Goshen, and finally resulted in a few ministers and several hundred members severing their connection with the Church, most of them uniting with more progressive bodies of Mennonites.

From an early date Indiana has taken the lead among Mennonite conferences in aggressive work. The Mennonite Publishing House, started by J. F. Funk in Chicago in 1864, was moved to Elkhart a few years later and for about forty years occupied a position of commanding influence in the Church. In 1882 Conference appointed an evangelizing committee, which has since grown into the Mennonite Board of Missions and Charities. Under the leadership of H. A. Mumaw, J. S. Coffman, J. S. Hartzler, and others a school was started in Elkhart in the fall of 1894 known as "Elkhart Institute," later moved to Goshen and the name changed to "Goshen College." In the work of both conferences there were the counsels of J. F. Funk, Isaac Schmucker, J. P. Schmucker, Jacob Beitler, Jonathan Kurtz, Nobertius Sproll, D. J. Johns, David Burkholder, E. A. Mast, J. S. Coffman, J. S. Hartzler, P. Y. Lehman, D. D. Miller, Geo. L. Bender, John Garber, Jacob K. Bixler, J. W. Christophel, D. D. Troyer, D. A. Yoder, S. C. Yoder, B. B. King, Henry Weldy, Silas Weldy, and the ranks are continually being filled with younger men. Many of these are still active in the service. The Conference is supported by a well organized mission board, and supports missions in Fort Wayne, Detroit, and a number of rural fields.

The Church in Michigan is not so strong nu-

merically as in Indiana, but the membership there is growing under the leadership of Menno Esch and Peter Ropp, bishops, and E. A. Bontrager, Aldus Brackbill, C. C. Culp and others among the ministry.

In 1927 there were in the district about 30 congregations, 14 bishops, 41 ministers, 22 deacons, and 4059 members.

Illinois Conference

The present Illinois Conference, like the Indiana-Michigan Conference, is composed of two former conferences. First, there was the Illinois Mennonite Conference, organized in 1872. About the year 1920 there was a merging and redistricting of five western conferences, one of them being the Western A. M. Conference. Out of this and the Missouri-Iowa, Kansas-Nebraska, and Pacific Coast conferences the following new conferences were organized: Illinois, Missouri-Kansas, Iowa-Nebraska, Dakota-Montana, and Pacific Coast.

The earliest settlements of Amish Mennonites in Illinois were made in the vicinity of Metamora, Washington, Eureka, Hopedale, Fisher, Tiskilwa, Morton, and other parts of the state, beginning about the year 1831, most of the immigrants coming direct from Europe. The Mennonites settled about the same time (or soon afterwards) in Livingston, Stephenson, Whiteside, and other counties. In earlier Mennonite counsels they heard the voice of Christian Snyder, Henry Nice, and E. M. Hartman, while among the Amish Mennonites in earlier days the leaders included Christian Engle, Jonathan

Yoder, Joseph Stuckey, Joseph Buercky, John Smith, Daniel Orendorff, J. P. Birky, and others. At the present time the burden of responsibility of leadership rests upon J. S. Shoemaker, John Nice, Samuel Gerber, A. A. Schrock, J. A. Heiser, A. C. Good, Peter Garber, A. L. Buzzard, S. M. Kanagy, Ezra Yordy, H. R. Schertz, J. D. Hartzler and others. The district supports missions in Chicago and Peoria, and an old people's home at Eureka. At present (1927) there are in the district 15 congregations, 10 bishops, 19 ministers, 11 deacons, and about 2100 members.

Missouri-Kansas Conference

This conference is composed of part of the former Western A. M. Conference and of the southern end of the former Missouri-Iowa and Kansas-Nebraska conferences—that part of the former districts now covering the states of Missouri, Kansas, Colorado, and Oklahoma, with scattered congregations in states farther south. When the conference was organized in Missouri, in 1873, it was composed of a small congregation in Morgan County, one in Shelby County, and one in Page County, Iowa. Those active in its organization were Daniel Brundage, D. D. Kauffman, and D. F. Driver of Morgan, Benjamin Hershey of Shelby, and John Good of Page. The Conference in Kansas was organized six years later, and again Bishop Daniel Brundage was active in its organization, working in fellowship with Albrecht Schiffler of Nebraska and other ministers and bishops in Kansas. In the Western A. M. Conference, organized in 1883, we recognize such men as Jacob

Kanagy and J. J. Hartzler of Missouri, John Smith of Illinois, Joseph Schlegel of Nebraska, Sebastian Gerig, Chris Werey, and Jacob K. Yoder, of Iowa, reinforced by such leaders as H. Rychener, Chris Werey, Levi J. Miller, I. G. Hartzler, S. C. Yoder, Simon Gingerich, Abner G. Yoder, and others. At the time of the organization of the Missouri-Kansas Conference, in 1920, such men as Andrew Shenk, D. H. Bender, S. C. Miller, T. M. Erb, Joe C. Driver, Daniel Kauffman, J. D. Mininger, J. A. Heatwole, L. J. Miller, I. G. Hartzler, J. M. Kreider, J. R. Shank, J. F. Brunk, C. Winey, Perry Shenk, C. D. Yoder, A. H. Erb, H. A. Diener, Paul Erb, and others were among the recognized leaders. In this district are located a mission and a children's home at Kansas City, a college at Hesston, a mission at Wichita, a hospital at La Junta, a mission church at Manitou, Colorado, all supported by the district, in coöperation with the Iowa-Nebraska Conference. In 1927 the official statistics gave the district 32 congregations and preaching points, 12 bishops, 59 ministers, 28 deacons, and 2401 members.

Iowa-Nebraska Conference

This district is composed of the northern end of the former Missouri-Iowa and Kansas-Nebraska conferences and of the congregations in that part of the Western A. M. Conference located in Iowa and Nebraska and at Thurman, Colorado. (The former leaders in these conferences are noted in the paragraph on the Missouri-Kansas Conference.) It coöperates with the Missouri-Kansas Conference in support of Kansas City missions, Hesston College

and Bible School, La Junta Hospital and Sanitarium, and the mission station at Manitou. Most of the membership is located in southeastern Iowa and central Nebraska, but there are congregations at Manson, Iowa, Alpha, Minnesota, Thurman, Colorado, and several in other parts of Nebraska. Under the leadership of men like Albrecht Schiffler, D. G. Lapp, Joseph Zimmerman, Simon and Amos Gingerich, S. C.Yoder, A. G. Yoder, D. J. Fisher, J. C. Brenneman, J. Y. Swartzendruber, W. R. Eicher, W. S. Guengerich, Perry Blosser, C. J. Garber, and others, there is a good prospect for the continued growth of the Church in this district. The Conference meets annually in the fall and reports 17 congregations, 8 bishops, 30 ministers, 13 deacons, and 2998 members.

Dakota-Montana Conference

This conference was organized in 1920 as a result of the merger of western conferences, already referred to. While the total membership in the district is scarcely more than two hundred, it was thought that with the aid of one delegate from each of the neighboring conferences, an annual conference in the district would be a means of strengthening the Cause in this promising field. Present leaders include I. S. Mast, Eli G. Hochstetler, L. S. Glick, L. A. Kauffman, J. C. Gingerich, and others. There are in the district 2 bishops (I. S. Mast and E. G. Hochstetler), 6 ministers, and 2 deacons.

Pacific Coast Conference

The present conference is a result of the merger of western conferences already noted. It is com-

posed of the former Mennonite Pacific Coast Conference (formerly a part of the Kansas-Nebraska Conference), of congregations in Oregon which formerly belonged to the Western A. M. Conference, congregations at Nampa and Filer, Idaho, and the congregation at Los Angeles, California. Among the aged pillars of faith whose heads have grown white in the service of the Lord in this field are A. P. Troyer, J. D. Mishler, C. R. Gerig, L. J. Yoder, and David Hilty (now gone to his reward). Younger men now actively bearing responsibility are Fred Gingerich, N. A. Lind, N. L. Hershberger, H. A. Wolfer, Allan Good, J. P. Bontrager, G. D. Shenk, M. E. Brenneman, Samuel Honderich, D. B. Kauffman, William Bond, and others. The Conference meets annually in the spring and at present it supports two missions (Los Angeles and Portland). It has 10 congregations, 8 bishops, 19 ministers, 9 deacons, and 1043 members.

Alberta-Saskatchewan Conference

This conference dates from the year 1903. A few years previous to that time a number of families had moved to the western prairies from Ontario. The brethren were active in the work, though for several years they had no resident minister among them. Later a settlement was made at Tofield by a number of families from Nebraska, and this is now the largest congregation in the district. The first bishops in the district were Israel Shantz and N. B. Stauffer, both gone to their eternal reward. Besides the congregations in Alberta and Saskatchewan, there is also a congregation at Cresston, Mon-

tana, that holds to this conference. The present bishops—N. E. Roth, and E. S. Hallman—are ably supported by younger leaders in the ministry and laity. The Conference meets annually in July, and numbers 7 congregations, 2 bishops, 9 ministers, 7 deacons, and about 400 members.

India Conference

The Mennonite Mission in India was founded in 1899, at which time J. A. Ressler and W. B. Page, first Mennonite missionaries to India, and A. D. Wenger, who was then making a tour around the world, selected Dhamtari as the most suitable place to start the work. Shortly after their arrival in India a grievous famine broke out in that country, which proved to be providential, as it opened up opportunities which would probably not have been without this visitation from Providence. Dr. Page being called back to America soon after because of ill health, the burden of the responsibility, during the years when the Mission was being established, rested mainly upon the shoulders of J. A. Ressler, Jacob Burkhard, and M. C. Lapp. The two latter, supported by faithful companions, arrived after the Mission was started. They spent years of valiant service in that far-away field, after which the Lord called them home and their bodies are quietly resting beneath the India sod to await the call to meet their Lord on the resurrection morn.

The Lord has prospered the work, and there are now 33 missionaries on the field. Work has been opened up at 7 stations, with a combined membership

of about 1200. So far Jacob Burkhard, Esther Lapp, M. C. Lapp, and Helena Friesen are the missionaries who gave their lives in that distant field, and a number of other missionaries were compelled to return home because of failing health. The Mission is supported under the auspices of the Mennonite Board of Missions and Charities.

Argentine, South America, Conference

The work in this field was started in 1917, when T. K. Hershey and J. W. Shank, and their wives, were sent out by the Mennonite Board of Missions and Charities as the first workers. After due preparation and much prayer the work was opened at Pehuajo. Work is now carried on at 7 other places, a conference has been organized, the total number of missionaries has been increased to 18, and the latest available report (1927) gives the total membership at 233.

* * *

We have traced, very briefly, the career of Mennonite conferences, noticing in the latter part of the narrative the more recent work of the Church in the foreign mission field. After a sojourn of a little more than two centuries in America the Church here has proved itself a missionary Church, burdened with the responsibility enjoined upon us by the Master who commanded His people to go "into all the world, and preach the Gospel to every creature." What the Mennonite Church in the future will accomplish in its work of preaching the Gospel of the Kingdom at home and abroad is known to Him only

TABLE OF MENNONITE CONFERENCES

	Organized	No. Cong.	Bishops	Ministers	Deacons	Membership	Moderator	Secretary
Franconia	1683*	20	5	29	24	4,000	Jonas Mininger	J. C. Clemens
Lancaster	1709*	91	13	91	56	11,000	Benj. Weaver	N. H. Mack
Md. & Penna.†	1735*	14	2	16	10	1,200	J. S. Burkholder	Jos. E. Lehman
Virginia	1835	41	7	35	19	2,200	J. S. Martin	H. D. Weaver
Ontario	1820	27	5	29	25	1,970	M. H. Shantz	Gilbert Bergey
Southwest Pa.	1876	19	7	18	12	1,650	N. E. Miller	M. B. Miller
Eastern A. M.	1893	25	11	34	15	5,187	A. I. Yoder	C. Z. Yoder
Ontario A. M.	1924	5	5	4	8	1,500	M. H. Shantz	Gilbert Bergey
Ohio	1840	24	6	30	11	2,100	A. J. Steiner	John Y. King
Ind.-Mich.	1864	30	13	41	22	4,059	D. D. Miller	Ira Johns
Illinois	1833*	15	10	19	11	2,100	S. M. Kanagy	A. L. Buzzard
Mo.-Kans.	1920	32	13	59	28	2,401	T. M. Erb	J. R. Shank
Iowa-Nebr.	1920	17	8	30	13	2,998	Simon Gingerich	W. R. Eicher
Dak.-Mont.	1920	8	2	6	2	206		M. D. Stutzman
Alta.-Sask.	1903	7	2	9	7	400	N. E. Roth	J. C. Gingerich
Pacific Coast	1906	10	8	19	9	1,043	F. J. Gingerich	Omar Miller
India	1899*	7	2	12	7	1,256	G. J. Lapp	M. C. Lehman
S. America	1917	8	1	7		233		
Total		400	120	488	279	45,503		

*Where the organization of Conference is not known the date of the first settlement or organization of first congregation is given.

†Washington Co., Md., and Franklin Co., Pa.

who directs our course and foreknows all things; but we have the assurance that if we are faithful "our labor is not in vain in the Lord."

We have included in this history those conferences only that are recognized as belonging to "the main body" of Mennonites in America, the body having a continuous organization since our forefathers began their work of Church-building at Germantown 240 years ago. In the next chapter we shall sketch briefly the history of schisms among Mennonites, giving brief historical data of other bodies of Mennonites.

Review Questions

1. Give names of Mennonite conferences in the order of their time of organization; of their numerical strength; of the size of their districts.
2. What European countries furnished the greater part of the Mennonite immigrants into America?
3. In what states and provinces were Mennonite colonies found in 1800? in 1900?
4. Is the membership of the Mennonite Church in America increasing or decreasing?
5. Review the history of the merging of Mennonite and Amish Mennonite conferences.
6. In what conference districts are mission stations located? charitable homes? schools?
7. Discuss the relation between sacrifice and growth in the history of churches.

LESSON VIII

SKETCH OF THE ORIGIN AND CAREER OF PRESENT MENNONITE BODIES IN AMERICA

The Mennonite Church

This is the official name of the body that is usually called "the main body" of Mennonites in America—so recognized, partly because of its having a continuous organization since the original Mennonite settlement in America, and partly because of its being the strongest body of Mennonites, numerically, in America. Since the history of this body was traced in the preceding chapter, we shall not attempt to do so here. Its total membership at present is about 45,000.

The Amish Mennonites

This body takes its name from one, Jacob Amman, a prominent Mennonite bishop in Switzerland, who was separated from his brethren in about 1693. He was very strict in discipline, and insisting that the Church enforce its discipline he got into trouble with some of his fellow workers. He himself never acknowledged himself as anything else but a Mennonite; but his opponents, sometimes referred to as "the Reist party," gave to his followers the name "Amish," which in time became the official name of

the Church. This church was never very strong in Europe, but within a few decades after its origin many of the members were found in America, most of the earliest immigrants settling in eastern Pennsylvania.

In 1749, Bishop Jacob Hertzler, a pious ancestor of a now numerous family in America, came from France at the head of a small colony and settled in what is now Berks County, Pennsylvania. Later on, settlements were made in what are now Lancaster, Union, Mifflin, Somerset, and Lawrence Counties. During the early part of the nineteenth century descendants of these pioneer settlers, together with some who came direct from Europe, settled in New York, Ohio, and points farther west, the first recorded settlements being 1810 in Ohio, 1824 in Canada, 1830 in New York, 1833 in Illinois, 1840 in Iowa, 1841 in Indiana. The earlier settlements in Ontario, Iowa, and Illinois were made largely by people who came direct from Europe. Later on settlements were made in Missouri, Kansas, Nebraska, Oregon, and other western states.

Among the men prominent in the earlier days of the Amish Mennonites in America were **David Byler** (1786—1871), for many years a prominent bishop in Lancaster County; **Johannes Zug,** first Amish bishop in Kishacoquillas Valley; **David Zook** (1788—1880)—son of Johannes Zug, the spelling of the name having changed—publisher of a book of sermons and psalms in meter; **Shem Zook** (1798—1880), scholar and church historian, also a son of Johannes Zug; **Joseph Miller,** first Amish Mennonite

bishop in Indiana; **Daniel P. Guengerich** and **Joseph J. Swartzendruber,** leaders and first ministers among the Amish Mennonites in Iowa; **Isaac Schmucker,** organizer of churches in Indiana and Illinois; **Joseph Goldschmidt,** organizer of churches in Ontario, Ohio, and Iowa.

About the year 1850 there was an estrangement among various Amish Mennonite churches, the question of baptism in streams being among the disturbing elements. But several decades elapsed before the Church finally and definitly divided, on points of doctrine and discipline, into separate bodies or churches. To bring about a better understanding and maintain a unity of discipline among the Amish Mennonites in America, a General Conference was organized in 1862, which held annual sessions until 1878, when it was abandoned. During these times there was an evident trend in three different directions: a movement toward progressiveism, which later developed into a separate church in Illinois, headed by Bishop Joseph Stuckey, a body now known as "Central Conference of Mennonites;" a movement among conservative leaders, which led to the organization of three separate conferences known as Indiana-Michigan (organized in 1888), Eastern A. M. (organized in 1893), and Western A. M. (organized in 1884); while the still more conservative element in the Church—being opposed to meeting houses and English preaching and favoring a stricter discipline than the rest—chose to work as best they could on the congregational basis without any organized conferences. The three conferences named have since then united with Mennonite conferences while the

more conservative element in the Church is usually grouped under the two heads of "Old Order Amish" and "Conservative Amish Mennonites." These two bodies are found in practically all the states and provinces having a Mennonite population, and latest data place their numerical strength at the following figures:

Old Order Amish Mennonites: Congregations, 116 (worshiping in private dwellings); bishops, 90; ministers, 206; deacons, 63; membership, about 8000.

Conservative Amish Mennonites: Congregations, 21; bishops, 14; ministers, 28; deacons, 9; membership, about 1800.

The latter body supports an Orphanage at Grantsville, Maryland, and in its methods of work combines the conservatism of the Old Order Amish Mennonites with the aggressiveness of the main body of Mennonites. It has an organized conference, which meets annually. It supports the "Herold der Wahrheit," a religious semi-monthly paper, with S. D. Guengerich as its German and J. B. Miller its English editor.

Swiss Mennonites

The first settlement of Swiss Mennonites in America was that in Lancaster County, Pennsylvania, in 1709, noted in the preceding chapter. Beginning about the year 1819, a number of Mennonites from Switzerland settled in Wayne and Putnam Counties, and at Berne, Indiana. Later some of these people, joined by others direct from Switzerland, formed new settlements in Missouri, Kansas,

and states farther west. At first there were no conference affiliations between these people and other Mennonite bodies in America, but in 1859 a conference was held in Lee County, Iowa, which proved to be the beginning of an organization now known as "The General Conference of Mennonites in North America," and to which most of the Swiss Mennonites in America now belong. One congregation—the Sonnenberg congregation near Dalton, Ohio, with C. N. Amstutz as their bishop, is still independent of conference affiliations, but it coöperates with the main body of Mennonites.

Russian Mennonites

In 1872 a committee of Russian Mennonites came to America to look into the advisability of colonizing in America. They found a warm response from the American Mennonites, and about the year 1874 immigrants began to come to America in large numbers. They affiliated mostly with German-speaking Mennonites, many of them uniting with the General Conference Mennonites. There are still large bodies of them, however, that are independent in their conference relations. Of these the largest body is that of the Bruedergemeinde (Mennonite Brethren) who came from Russia as a separate church, and who, together with the Mennonite Brethren in Christ, differ from other Mennonite bodies in that they baptize by immersion instead of by pouring. One of these bodies, formerly known as the "Peters" or "Nebraska-Minnesota, German" Conference, under the leadership of Isaac Peters and Aaron Wall, formerly affiliated with the main body

of Mennonites, but later on withdrew such fellowship, assumed the name of "Defenceless Mennonites of North America," and now coöperate with the other body known as "Defenceless Mennonites." Most of the Russian Mennonite communities in America are in Kansas, Nebraska, the Dakotas, California, Oregon, Montana, Manitoba, and Alberta. The various branches of Russian Mennonites holding aloof from other conferences, together with their approximate membership, are as follows:

Bruedergemeinde	10000
Krimmer Bruedergemeinde	797
Defenceless Mennonite of North America	1200
Hutterian Brethren	1000
Bergthalers	12000
Independent congregations	4000

Reformed Mennonites

This church had its origin in Lancaster County, Pennsylvania, about the year 1811, when a body of dissatisfied brethren withdrew from the Church and organized a new body with John Herr as their first bishop. They are strict in discipline, and among other things they contend that it is wrong to listen to the preaching of any one not of their own faith. Because of their first leader's name they are frequently called "Herrites." This church has been very aggressive in propagating its own faith, especially in the matter of trying to win recruits from the mother Church, but has never prospered greatly, its present membership being about 1750. Most of its membership is in Pennsylvania, with a few scattered congregations in other states.

Stauffer Mennonites

The name "Stauffer" is taken from one Jacob Stauffer, a Mennonite minister who withdrew from the Lancaster Conference about the year 1846. Like the Reformed Mennonites, these people are very conservative in their views and life, and strict in their discipline. Their total membership to-day is estimated at 243.

General Conference of Mennonites

This conference was organized in Lee County Iowa, in 1860. In 1847 J. H. Oberholtzer, an aggressive and talented young minister in the Franconia Conference district, withdrew from the Conference (or was expelled, as some claim) and, supported by a small group of other ministers, started a separate conference. Efforts at reconciliation were made, but without avail. Championing the idea of an organization in which all the Mennonites of North America could work together in a General Conference regardless of local differences as to discipline or doctrine (within certain bounds), he traveled extensively. In coöperation with one Daniel High of Canada, he propagated this idea vigorously. The first meeting exemplifying this idea was held in Lee County, Iowa, in 1859. From this obscure beginning the "General Conference of Mennonites of North America" has grown. The idea emphasized from the beginning was that the discipline of the local congregation was not to be interfered with, provided the cardinal principles of Mennonitism were recognized, thus providing for a confederation of

churches rather than one compact body or church governed by the same discipline. As a result the more liberal elements holding to the General Conference felt themselves unrestrained in discipline and the general trend has been toward more liberal ground in discipline and doctrine. It is recognized as the most liberal among Mennonite bodies in America.

The body of people affiliated in this General Conference are the Oberholtzer people of eastern Pennsylvania; most of the Swiss Mennonites in Ohio, Missouri, Kansas, and other western states; German Mennonite congregations in Illinois, Kansas, and Nebraska, and about half the Russian Mennonites in America. Conferences are being held annually in the following districts (together with the date of organization): Eastern, 1847; Middle, 1868; Western, 1877; Northern, 1891; Pacific Coast, 1896. The General Conference meets triennially. In 1927 this church had 275 ministers and about 24,000 members. It is aggressive in mission work, and supports schools at Newton, Kans., Bluffton, Ohio, Freeman, South Dakota, Gretna, Manitoba, and Rosthern, Saskatchewan.

Church of God in Christ, Mennonite

This body of people, usually known as the "Holdeman Mennonites," dates its history from the year 1857, when one John Holdeman withdrew from the Mennonite Church in Medina County, Ohio, and commenced preaching what he conceived to be the true evangelical faith. He was very positive in his

teachings, and stamped his personality upon his followers to a remarkable degree. This church is conservative in faith and aggressive in work. Holdeman was very energetic in disseminating his doctrines, with both tongue and pen, traveled much and wrote a number of books in support of his doctrines. The membership has never been very large, but received substantial reinforcement from the Russian Mennonites soon after they came to America fifty years ago. The larger congregations are now located in Kansas, Canada, and Michigan. At present (1927) the Church has 3 bishops, 50 ministers, 24 deacons, and about 2100 members.

Defenceless Mennonites

This body had its origin about 1866, when Henry Egli, a minister near Berne, Indiana, together with a number of his members, withdrew from the Amish Mennonites and formed a new organization. Egli was dissatisfied with the Amish Mennonites on the claim that they were too lax in discipline and did not lay enough stress on the spiritual life. About thirty years after its organization a portion of the Church, led by a son of Henry Egli, seceded from the parent body and organized what is now known as "The Mission Church," with present headquarters at Fort Wayne, Indiana. The Defenceless Mennonites, as this church is officially called, is aggressive in work, supports an Orphanage at Flanagan, Illinois, and a number of missionaries on the foreign field. It coöperates with the Defenceless Mennonites of North America and with the Central Conference of Mennonites. The statistics for 1927 credit it with

12 congregations, 5 bishops, 16 ministers, and 1040 members.

Central Conference of Mennonites

This is the official name of the people formerly known as "Stuckey Mennonites," which name was given it because Joseph Stuckey was the most prominent bishop at the time the church first started out as a separate body. He had formerly been a prominent bishop among the Amish Mennonites, but because of his laxness in discipline his brethren in other congregations withdrew fellowship from him. Before and during the time intervening between the discontinuance of the General Conference among the Amish Mennonites (1878) and the organization of the Western A. M. Conference Stucky and his people had gotten so far out of fellowship with the rest that they were never a part of the new conference. A conference was organized in 1899 under the name of "Central Conference of Mennonites." From the standpoint of conservatism, this conference stands about halfway between the main body of Mennonites and the General Conference Mennonites. Probably three-fourths of the membership resides in Central Illinois, with scattered congregations in surrounding states. It coöperates with the Defenceless Mennonites in Mission work. Latest statistics (1927) credit the church with 29 congregations, 20 bishops, 18 ministers, and 3023 members.

Old Order, or "Wisler" Mennonites

This church had its origin in about 1871, when Jacob Wisler, the oldest Mennonite bishop in Indi-

ana, was silenced (because of factional troubles in which he and his fellow minister, Daniel Brenneman, were the leaders on opposite sides), and later joined a number of other brethren in a movement which resulted in the organization of a new church. The point at issue was that of aggressive work, in which such things as Sunday schools, English preaching, German preaching, etc., were made the bone of contention. Wisler and his coworkers took the conservative side of this controversy, and the church they organized was committed to the existing order in the Church before these "new things" appeared. Soon a number of churches were organized in Indiana, Ohio, and Michigan, and in about 1886 a similar movement in Ontario caused a division in which a body of members known as "Martin people" were separated from the parent body and became affiliated with the Wisler Mennonites. This was followed, in 1893, by a secession from the parent body, in Lancaster County, Pennsylvania, on the part of Bishop Jonas Martin and a few hundred members, and in about 1900 by about 100 members led by Gabriel and Simeon Heatwole in Virginia. These four bodies are affiliated in faith and fellowship, committed to a policy of following the old order as it existed in the past, and maintaining what they consider the Gospel order in church discipline. In 1927 they had about 35 congregations, 9 bishops, 27 ministers, 25 deacons, and 2227 members.

Mennonite Brethren in Christ

This church was formed by the union of several other bodies. About the year 1859 a congregation

in Lehigh County, Pennsylvania, under the leadership of William Gehman, withdrew from the fellowship of John H. Oberholtzer and organized an independent church known as "Evangelical Mennonites." About the year 1874 or 1875 two bodies, one in Indiana led by Daniel Brenneman and the other in Ontario led by Solomon Eby and others, became separated from the parent body on the issue of aggressive work. In Indiana they were known as "Brenneman people" while in Ontario they were named "The New Mennonites." These three bodies were merged into one at a conference held in Ontario in 1879, under the name of "Evangelical United Mennonites." A few years later they were merged with the "Brethren in Christ" of Ohio, a seceded branch of the "River Brethren," and adopted the name of "Mennonite Brethren in Christ," which name they have since held. This church holds to immersion as the Bible mode of baptism, is very aggressive in work and emotional in its manner of worship. At present it has five conferences in the United States and two in Canada, with about 152 ministers and 9000 members.

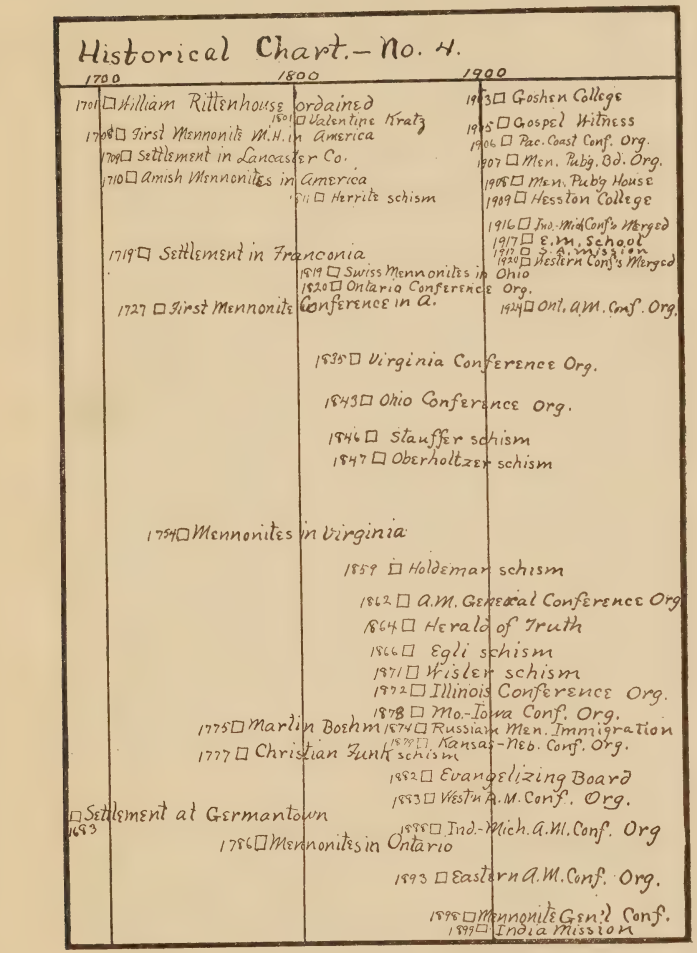
* * *

These historical sketches are very brief, yet we trust that enough has been said to give the reader a view of the career and present location, conditions, and relationship between the various bodies of Mennonites in America.

By way of summary and review we may say that most Mennonite bodies in America agree in that they take the eighteen articles of faith as a-

dopted at Dortrecht, Holland, in 1632 as their creed. They hold to the doctrine of nonresistance, although some are more liberal in their interpretation of what constitutes true Bible nonresistance than others are. They are opposed to secret societies and life insurance, although the more liberal bodies are giving way on these points, some having dropped their opposition to life insurance altogether, and in places this is true also with reference to secret societies. They accept the New Testament teaching against the swearing of oaths, and believe in a separation of Church and State. They teach against sin and worldliness in personal life, and reject infant baptism. Nearly all these bodies teach and practice baptism by pouring, though the Mennonite Brethren in Christ, the Bruedergemeinde, and the Krimer Bruedergemeinde have departed from the historic Mennonite position on this point and baptize by immersion.

Comparing faith and life of various bodies from another standpoint, we find enough difference among the various Mennonite bodies that this stands as a barrier against their reuniting in one body. Among the ultra-conservatives are the Old Order Amish Mennonites, the Reformed Mennonites, the Bergthalers among the Russian Mennonites, the Stauffer people, and the Old Order or Wisler Mennonites; while among those who have swung to the other extreme and followed more liberal paths are the General Conference Mennonites and coöperating bodies. The main body of Mennonites, known officially as the "Mennonite Church" (without prefix or suffix) is occupying middle ground. They hold, among other


Historical Chart.—No. 4.
1700
1800
1900
1701 William Rittenhouse
1708 First Mennonite M.H. in America
1709 Settlement in Lancaster Co.
1710 Amish Mennonites in America
1719 Settlement in Franconia
1727 First Mennonite Conference in A.
1683 Settlement at Germantown
1786 Mennonites in Ontario
1775 Martin Boehm
1717 Christian Funk
1801 Valentine Kratz ordained
1811 Herrite schism
1819 Swiss Mennonites in Ohio
1820 Ontario Conference Org.
1835 Virginia Conference Org.
1843 Ohio Conference Org.
1846 Stauffer schism
1847 Oberholtzer schism
1754 Mennonites in Virginia
1859 Holdeman schism
1862 A.M. General Conference Org.
1864 Herald of Truth
1866 Egli schism
1871 Wisler schism
1872 Illinois Conference Org.
1878 Mo.-Iowa Conf. Org.
1874 Russian Men. Immigration
1879 Kansas-Neb. Conf. Org.
1882 Evangelizing Board
1883 Western A.M. Conf. Org.
1888 Ind.-Mich. A.M. Conf. Org
1893 Eastern A.M. Conf. Org.
1898 Mennonite Gen'l Conf.
1899 India Mission
1913 Goshen College
1915 Gospel Witness
1906 Pac. Coast Conf. Org.
1907 Men. Pubg. Bd. Org.
1908 Men. Pub'g House
1909 Hesston College
1916 Two Mid Conf's Merged
1917 E.M. School
1920 Western Conf's Merged
1924 Ont. A.M. Conf. Org.

things, to the fundamentals of the Christian faith; to baptism by pouring upon confession of faith, close communion, feet washing, the devotional covering for Christian women, salutation with the holy kiss, the anointing of oil, marriage among those "of like precious faith" only, nonresistance, nonconformity to the world (in dress and other things), non-swearing of oaths, non-secrecy, opposition to life insurance; in a holy life, and in a united effort to carry the whole Gospel to the whole world. Agreeing with most of these tenets of faith, but about midway between this position and the most conservative of Mennonites, are the Conservative Amish Mennonites, the Church of God in Christ Mennonite (Holdeman), and several bodies of Russian Mennonites not affiliated with any Mennonite conferences; while somewhere between the position of the Mennonite Church and that of the most liberal Mennonites are the Mennonite Brethren in Christ, the Central Conference of Mennonites, the Defenceless Mennonites, and several other seceded bodies coöperating with them. One body of Mennonites—the Hutterites, located in South Dakota, Alberta, and Manitoba—practices communism, holding literally to the policy of having "all things common." This church is very conservative in discipline.

May it be our burden to see all these bodies brought together in unison with the whole Gospel in faith and life, reunited in organization upon a whole-Gospel foundation, conservative in faith, aggressive in action, committed to the program of winning the whole world for God. To this end may our prayers continue to ascend and our efforts be put forth.

Review Questions

1. What, in your opinion, are the chief causes for divisions in churches?
2. Of the religious bodies mentioned, which had their origin in Europe? in America? Which are offsprings from the Mennonites? from the Amish Mennonites? Which may be classed as being conservative? liberal?
3. Cite a few instances where there has been a union of Mennonite bodies in America.
4. Upon what basis should a union of churches be made?
5. Who were Jacob Amman? John Herr? Jacob Stauffer? John Holdeman? Henry Egli? Joseph Stuckey? Jacob Wisler? Daniel Breneman? Solomon Eby? Isaac Peters?
6. Upon what points do the Mennonites in America, in the main, agree? Upon what points do they disagree?

CHAPTER IX

CHURCH LEADERS

Recognizing the important part which leaders have in determining the history of any people, we consider it well to devote one chapter to biographical sketches of a number of leaders who have helped to make history in the Mennonite Church of America.* In this chapter we have confined ourselves to members of "the main body" of Mennonites and Amish Mennonites. Limited space compels us to confine ourselves to a limited number.

William Rittenhouse (1644—1708) was born in Holland, and joined the Mennonite colony at Germantown in 1688. He was called to the ministry in 1701. At some time between that and 1708 he was ordained to the office of bishop, being the first Mennonite minister and bishop in America. In 1690 he built a paper mill, said to have been the first to be built in America. He was succeeded as bishop by Jacob Gottschalk, a wide awake, loyal leader whose writings throw considerable light on the early his-

*To get this list of names we spoke or wrote to 25 brethren to furnish us a list of 25 names of the more prominent among the leaders in the Mennonite Church in America who made substantial contributions to Mennonite history. We received 21 responses. From the 81 persons named we selected 25, of whom 15 were found on more than half the lists submitted, the names of the rest being found on seven or more papers.

tory of the Church in the Franconia Conference district.

Heinrich Funck (——1760) came to America in 1719 and settled in Franconia, Pennsylvania. He was for many years a bishop in the Church, a man whose voice had much weight in church counsels, and succeeded in impressing his personality upon the Church to a remarkable degree. In coöperation with Diehlman Kolb he took a leading part in having Martyr's Mirror translated from the Dutch into the German language. He is author of several books of doctrine, the best known among which is "Ein Spiegel der Taufe." This book, as was also another book setting forth the tenets of faith held by evangelical Christians, was widely read by Mennonites in his day. His descendants in America are quite numerous, many of whom have been prominent in the affairs of the Church.

Jacob Hertzler (1703—1786) was a native of Switzerland who in early life moved to the Palatinate. Here he was ordained to the ministry, and later on, to the bishoprick, and rose to a position of prominence among the Amish Mennonites. In 1749 he came to America, settled in Berks County, Pennsylvania, and continued his active labors for the advancement of the Cause and the welfare of his people. He is the pious ancestor of a numerous family in America, many of them active in the Church, some occupying positions of responsibility.

Peter Eby (1765—1843) was a son of Christian Eby, a Mennonite bishop in Lancaster County during Revolutionary days who did much to help tide

the Church across that critical period. Peter was ordained to the ministry in 1800 and to the bishop's office not long afterwards. He was a man of exceptional powers, both as a speaker and writer, and as a counsellor and disciplinarian. He has the reputation of having been one of the most eloquent men ever ordained in the Mennonite Church, and his counsels were sought far and wide.

Joseph Funk (1777—1862) has a unique place in Mennonite history. He was a native of Berks County, Pennsylvania, but his life work was in Virginia. He is referred to in Wayland's "History of Rockingham County, Virginia," as a "teacher, author, translator, compiler, and publisher." As a pioneer among the Virginia Mennonites in the service of song he became known as "the father of song in northern Virginia." In 1847 he established a publishing house at Singers Glen, Virginia, which he devoted largely to the publication of song books. the principal one among them being "Harmonia Sacra." While making a specialty of the service of song, he also published several books (at least one of which was written by himself) in defence of Church doctrine.

Peter Burkholder (1783—1846) had a standing in Virginia similar to that of Peter Eby in the Lancaster Conference. He was a native of Pennsylvania but in early life moved with his family to Virginia. He was ordained to the ministry at the age of 22, and was ordained a bishop in about 1837. For many years he was a man of power in the affairs of the Church in Virginia, both as an overseer and coun-

sellor and as a writer. His leading works were a "Confession of Faith," "Nine Reflections on the Holy Scriptures," and "Predestination." His son, Martin Burkholder, also a bishop, was scarcely less distinguished than the father, and a grandson, S. M. Burkholder, is an aged but still active deacon in the Church in Rockingham County, Virginia.

Benjamin Eby (1785—1858), younger brother of Peter Eby, moved from Lancaster County, Pennsylvania, to Waterloo County, Ontario, in his early manhood. He united with the Mennonite Church in 1804, was ordained to the ministry in 1809, and three years later was ordained a bishop. In his early manhood days he taught school for a number of years. He was a forceful speaker, an active man of affairs in everything he undertook, mild but firm in his discipline, and owner of a printing press which he used to the best interests of the Cause. His most noted publications are a shorter catechism and a history of Mennonites. He was one of the strong men in the early history of the Ontario Conference.

Shem Zook (1798—1880) was the son of a bishop (Johannes Zug) whose voice reached far beyond his home field (the Kishocaquillas Valley). His brother, David Zook, was a writer of some note, and he himself is remembered as a scholar, church historian, secretary of Amish Mennonite conferences—a prominent layman whose life furnished a practical illustration of the fact that official position is not the only thing that gives a man an important place in a church. In 1849 he published an edition of Martyrs' Mirror. As an active, unassuming, loyal

Church man he was held in high esteem.

Daniel Brundage (1812—1895) was born in the Markham District, Ontario, where he grew to manhood and as a young man was ordained to the ministry. In 1858 he moved to Indiana, and ten years later to Missouri, where he was ordained a bishop. In 1872 he moved to Kansas, where he remained until the feebleness of old age made it advisable for him to move back to the care of loved ones in Indiana. There he spent the last six years of his life. He was quite active in the early history of the Church in Indiana, Missouri, and Kansas, taking a leading part in the organization of the Missouri-Iowa and Kansas-Nebraska conferences. Before he left the Kansas field he saw that the churches there were supplied with proper bishop and ministerial oversight.

John M. Brenneman (1816—1895) was born in Fairfield County, Ohio, where he grew to manhood, was converted, ordained to the ministry in 1844, and four years later moved to the vicinity of Elida, Ohio. Here he was ordained a bishop in 1849, in which capacity he served until he was overtaken by the infirmities of old age. He was a faithful minister, a vigorous writer, a pioneer in aggressive work, spending much time in preaching the Gospel in many places and in attending conferences where his services were always welcome. He wrote extensively in defence of the doctrines of the Church, his most widely read books being "Christianity and War," and "Plain Teachings." One of his sons and four of his sons-in-law were in the ministry.

Amos Herr (1816—1897) came from a long line of active, able ministers. He was descendant of Hans Herr, first Mennonite bishop in Lancaster County, and son of Christian Herr who for many years was a prominent leader and bishop in the Lancaster Conference district. His brother, Benjamin Herr, was likewise a prominent bishop in the Lancaster Conference. He himself was an eloquent defender of the faith, a minister whose services were greatly in demand, active and aggressive in his work, and as the first Mennonite minister in his field who spoke the English language fluently he filled an important place during the time of the transition from the German to the English language. He is remembered by many as the writer of the well known hymn, "I owe the Lord a morning song."

Henry Nice (1822—1892) was born in Montgomery County, Pennsylvania, and in early manhood moved to Medina County, Ohio. Later he moved to Whiteside County, Illinois, which was the scene of his life work in the ministry. He was ordained a minister in 1853 and a bishop in 1868. He was active in the building up of Mennonite congregations in Illinois, and quite influential in the early history of the Illinois Conference. He was an executive whose counsels were much sought after and appreciated, and enjoyed the confidence and esteem of his Church to the time of his death. His son, John Nice, succeeded him as bishop, and two of his other sons were in the ministry.

Samuel Coffman (1822—1894) was a bishop of

many years' experience in the Virginia Conference district. Being called to the office of bishop during the Civil War period, his position at that time was an exceedingly trying one. He proved himself a wise leader, and was the first Mennonite bishop to engage in active service in the West Virginia field. He traveled extensively among congregations in middle western states, where his messages were gladly heard. He was the father of John S. Coffman, the noted evangelist, and grandfather of Bishop Samuel F. Coffman of Vineland, Ontario.

John K. Yoder (1823—1910) is best remembered in connection with the work in Wayne County, Ohio, where for many years he was a bishop in the Oak Grove and Pleasant Hill churches. But his influence went far beyond his home district, being one of the most influential men in the Amish Mennonite General Conference (1862—1878), and later in the Eastern A. M. Conference. He was often called for counsel in cases of church trouble. He was ordained to the ministry in 1850 and to the bishoprick in 1859. His son, C. Z. Yoder, is also widely known as one active in the affairs of the Church, serving for many years as President of the Mennonite Board of Missions and Charities. While faithful and firm in discipline, he was one who met the scriptural requirement for a bishop in that he was "easily to be entreated." As a disciplinarian he had few equals.

David Plank (1833—1912) of West Liberty, Ohio, was another prominent member of the Eastern A. M. Conference whose services were in much demand. He was a man of few words but of posi-

tive character, and with it all the happy possessor of a congenial nature that won the friendship and esteem of others. In his home conference and in the Mennonite General Conference his counsels were held in high esteem.

Isaac Eby (1834—1910), grandson of Bishop Peter Eby, was a bishop for many years in the Lancaster Conference, having a larger membership under his immediate oversight than that of any other Mennonite bishop then living. His services were often called for to adjust difficulties in congregations, and his voice in Conference was second only, perhaps, to that of his fellow bishop, Jacob N. Brubacher. His services as a shepherd and counsellor were especially valuable during the transitional period in which the Mennonite Church became a missionary church.

John F. Funk (1835— —) is a native of Bucks County, Pennsylvania, who in his early manhood days moved west and settled in Chicago. Through the encouragement of men like Bishop John M. Brenneman of Ohio, he entered the printing business, the first number of the Herald of Truth appearing in January, 1864. He was ordained to the ministry in 1865. In 1892 he was ordained a bishop, in which capacity he served about ten years. In 1866 he moved his printing plant to Elkhart, Indiana, where the firm—formerly known as "J. F. Funk and Brother" and later as "Mennonite Publishing Company"—wielded a powerful influence in shaping the career of the Mennonite Church in America. A ready speaker, a willing worker, of an enterprising turn of

mind, he was a pioneer in aggressive work, and passed through many a storm. At this writing (1927) he is still active for a man of his age, filling the pulpit occasionally. There is perhaps no man living to-day who has contributed more to the history of the Mennonite Church than the subject of this sketch.

Andrew Mack (1836—1917) was for many years the senior bishop in the Franconia Conference. Ordained to the ministry not many years after the Oberholtzer schism in 1847, he came on the scene during trying times, and during a long and useful ministry he occupied an important place in both his home Conference and in the Church at large. As a fluent speaker in the German language, his services were valuable at times where a purely English-speaking minister could not serve. He traveled extensively, and people in the West as well as in the East always accorded him a hearty welcome. He was the father of Bishop Noah H. Mack of the Lancaster Conference. Another son, Jesse H. Mack, is a minister in his home conference district.

Joseph Schlegel (1837—1913), a native of Alsace, France, came to America as a young man and was ordained to the ministry at Wayland, Iowa, in 1867. The following year he was ordained a bishop. In 1879 he moved to Milford, Nebraska, where he became known to the Church throughout the West as a tactful disciplinarian and one of the leading members of the Western A. M. Conference. He traveled extensively, helped to strengthen weak churches, and was frequently called to adjust church

difficulties. Though his Conference district was the largest, geographically, of any Mennonite Conference in America, there was scarcely a congregation in the district in which his voice was not heard.

Jacob N. Brubacher (1838—1913) was for many years the senior bishop and moderator of the Lancaster Conference. He was ordained to the ministry in 1865, and two years later was ordained a bishop. He was not only recognized as "the senior bishop" but was by common consent conceded to be the strong man of the Conference, impressing his personality upon his congregation, conference, and Church at large as few men before or after him have done. He was an able executive, a wise counsellor, a convincing speaker, loved by loyalists and respected by opponents. In his earlier ministry and in middle life his services were rendered to the brotherhood in other conference districts besides his own. While his methods at times called forth criticism the righteousness of his cause was seldom if ever called into question. He rendered substantial service in emphasizing the importance of faithful discipline and proper indoctrination of members.

John S. Coffman (1848—1899), son of Bishop Samuel Coffman, was born in Virginia, where he was converted and a few years later (about 1875) ordained to the ministry. From the beginning of his ministry he was aggressive and wide-awake, soon demonstrating rare qualities as a public speaker. In the year 1879 he moved to Elkhart, Indiana, where as one of the editors of the Herald of Truth, a writer of Sunday School lesson helps for a number

of years, and an unusually successful evangelist he endeared himself to the Church as few men have ever done. In his last years he threw the energies of his life into Elkhart Institute, being President of the Institute Association at the time of his death. His largest contribution to the Church was his service as an evangelist. Many of the present day leaders in the Church were converts during revival meetings conducted by him, and his influence over young people who were in the Church, was a great uplift to the Church.

L. J. Heatwole (1852——) has had a long record of service as a school teacher, a minister and bishop, an almanac calculator, and a writer of considerable note. He was born in Rockingham County, Virginia, where he grew to manhood, was converted, and ordained to the ministry in 1887. A few years after this he moved to Cass County, Missouri, where in 1892 he was ordained a bishop but returned to Virginia a year or two later. He has been actively identified with the Mennonite General Conference, with the Mennonite Publication Board, and with various other enterprises of the Church. He is author of several books, among them "Moral Training in the Public Schools," "Key to the Almanac and the Siderial Heavens," and "Mennonite Handbook of Information."

J. S. Shoemaker (1853——) of Dakota, Illinois, is another of our living men who has served and is serving the Church in a conspicuous way. He is known to the Church at large as an evangelist, a bishop, one prominently connected with our General

Mission and Publication Boards, a writer of several books, and a trusted counsellor in Conference. He was ordained to the ministry in 1892, and to the bishoprick in 1902, served as Moderator of Mennonite General Conference several times, for a short time was President of the Mennonite Evangelizing and Benevolent Board and later Secretary of the Mennonite Board of Missions and Charities, and has been President of the Mennonite Publication Board since its organization in 1907. His most recent contribution to the cause of wholesome literature is a book on "The Ideal Home."

Menno S. Steiner (1866—1911) of Columbus Grove, Ohio, was converted in early manhood, taught several terms of school, and soon thereafter spent a few years in the employe of the Mennonite Publishing Company at Elkhart, Indiana. He was ordained to the ministry at Elkhart during the winter of 1892—1893, and later in the year took charge of the Chicago Home Mission as its first superintendent. From this point he went to Canton, Ohio, where he had charge of the congregation at that place for a few years. In the meantime he served as editor of the "Young People's Paper," being succeeded in this position by C. K. Hostetler. Returning to his former home at Columbus Grove, he was one of the pastors of Zion Church but spent much of his time as an evangelist. As President of the "Mennonite Board of Charitable Homes and Missions" and later of the "Mennonite Board of Missions and Charities" (which position he held at the time of his death) he was leader of the mission forces of the Church for

many years. He was author of two books: "Pitfalls and Safeguards" and "Biography of John S. Coffman."

George L. Bender (1867—1921) was a school teacher in the vicinity of Springs, Pennsylvania, and in Johnson County, Iowa, in his younger years. When a young man he located at Elkhart, Indiana, where for years he held a responsible position in the Mennonite Publishing House. He was ordained a deacon in 1907, but it was as Treasurer of the "Mennonite Evangelizing and Benevolent Board" and later as Treasurer of the "Mennonite Board of Missions and Charities" that he is best known to the Church at large. He contributed much to the success of our General Mission Board, and it was largely through his efforts that the Administration Building of the Mission Board was built at Elkhart, Indiana, now the official headquarters of the Mennonite Board of Missions and Charities.

Review Questions

1. Of what Conference were each of the above named leaders members?
2. Which of these men were bishops? evangelists? educators? writers? Which were born in Europe? in America? Which were affiliated with the Mennonites? with the Amish Mennonites?
3. As a further study of the biography of church leaders, it would be well to make a list of twenty-five living leaders, secure several books for reference, and write brief sketches of their lives; also to make up a list of leaders in your own conference district and write their biographies.

CHAPTER X

PRESENT DAY ACTIVITIES

We have traced the career of the Christian Church from Christ to the time of the Reformation, confining ourselves to Mennonite history since the days of Menno Simons. There yet remains a recital of present day activities. To do this it will be necessary to go back a few decades that we may trace these activities from their beginning.

Evangelizing Work

In the year 1882 an action was taken at the Indiana Conference which may have seemed insignificant at the time but which proved to be the beginning of a work of far-reaching importance. An evangelizing committee of three members—J. F. Funk, Henry Brenneman, and M. D. Wenger—was appointed to receive and disburse whatever funds might be donated towards defraying the traveling expenses of ministers who were out on evangelistic work. While the donations for the first year amounted to only a little over $26, from this obscure beginning the work has expanded until the total sum paid by the Mennonite Church for Church support and extension amounts to approximately a million dollars annually.

There was a time when the Mennonites in America were opposed to revival meetings. This

does not mean that they were not interested in the salvation of the lost, nor that there were none in the Church who were willing to sacrifice for the advancement of the Cause. There were, in those days, instances of sacrifice and suffering in behalf of the Church that are rarely ever witnessed at the present time. But purity of life and loyalty to the faith were the points mainly emphasized, and the Holy Spirit was depended upon to convict men of sin. As time went on, however, it became more and more apparent that more aggressive work was needed to awaken renewed interest on the part of the membership and to win our young people for Christ and the Church, especially among the scattered membership throughout the West. Among the pioneers in this aggressive work were three brothers—John M., George, and Daniel Brenneman (the first two bishops and the third an eloquent minister)—of Ohio, Nicholas Johnson and J. N. Durr of Pennsylvania, J. F. Funk, D. J. Johns, and Jonathan Kurtz of Indiana, and others. The first series of revival meetings held in any American Mennonite Church was at Masontown, Pennsylvania, in 1873, with J. F. Funk and Daniel Brenneman as evangelists. Result, a large class of converts. Gradually the interest in this kind of work became more pronounced and widespread until a decade later many of the congregations in the Middle West were open for continued meetings. It was about this time that J. S. Coffman, formerly from Virginia but then of Elkhart, Indiana, appeared upon the scene. His ardent zeal, persuasive eloquence, and able defence

of the whole-Gospel faith won their way wherever he went and hundreds of converts to the faith were won through his efforts. There were evangelists in the Church before him, coworkers who were his equals in ability, and perhaps some excelled him as orators; but he was the happy possessor of a number of qualities as an evangelist that proved him to be the man of the hour. At his death (in 1899) nearly the whole Church was open to evangelistic work.

In less than a dozen years after the choosing of the evangelizing committee before mentioned it had grown into a mission board of Church-wide influence. But gradually its sphere of labors shifted toward the line of missions, while the work of evangelization was taken over by district conferences and by congregations. The number of ministers doing the work of evangelists kept growing year by year. During the last few years the writer has had occasion several times to count the number of Mennonite ministers whom he knew to have conducted one or more series of meetings in the course of a year, and each time the number exceeded a hundred, although perhaps only a fourth or a fifth of these could be said to be active in the evangelistic work. But no list of active evangelists who served during the past 40 years would be complete without including the names of J. S. Coffman, J. S. Hartzler, D. J. Johns, Noah Metzler, D. D. Miller, J. K. Bixler, D. A. Yoder, Silas Weldy, Silas Yoder, Henry Weldy, John Hygema, B. B. King, and Ray Yoder of Indiana; C. B. Brenneman, M. S.

Steiner, J. M. Shenk, John Blosser, I. J. Buchwalter, J. S. Gerig, C. Z. Yoder, S. E. Allgyer, and N. E. Troyer of Ohio; J. S. Shoemaker, A. C. Good, C. F. Derstine, Samuel Gerber, J. A. Heiser, and C. A. Hartzler, of Illinois; D. H. Bender, J. K. Brubaker, S. G. Shetler, E. D. Hess, A. D. Wenger, N. E. Miller, John H. Mosemann, Noah H. Mack, Abram Metzler, John F. Grove, W. W. Hege, John F. Bressler, J. C. Clemens, and Wilson Moyer of Pennsylvania; Noah Stauffer, M. H. Shantz, E. S. Hallman, N. B. Stauffer, S. F. Coffman, and Oscar Burkholder of Canada; David Garber, J. L. Stauffer, H. B. Keener, J. E. Suter, and Leonard Jones of Virginia; Aaron Mast and J. D. Risser of Maryland; Wm. Jennings of Tennessee; D. F. Driver, Andrew Shenk, Daniel Kauffman, J. M. Kreider, L. J. Miller, Perry Shenk, and E. J. Berkey of Missouri; S. C. and A. G. Yoder of Iowa; I. S. Mast of Minnesota; J. M. R. Weaver, T. M. Erb, George R. Brunk and J. F. Brunk of Kansas; D. G. and Geo. J. Lapp of Nebraska; J. A. Heatwole and Allen H. Erb of Colorado; J. P. Bontrager and N. A. Lind of Oregon. Some of these have been called to their eternal home while others have moved to different states in which they are listed; but these have been listed with the states in which they lived while most active in the evangelistic field. Many other names might be added if space permitted.

In speaking of the early promoters (many of them laymen) of evangelistic work in Mennonite communities, mention should be made of Henry Brenneman, Joseph Summers, M. D. Wenger, A. B.

Kolb, and C. K. Hostetler of Indiana, who were active in the days when this movement was just started; and R. J. Heatwole of Kansas, J. C. Driver of Missouri; Daniel Burkhard of Nebraska, S. B. Wenger of Iowa, and others whose work was to provide the congregations of their respective fields with suitable evangelists and to see that these evangelists were properly supported in their labors.

The future of evangelistic work in the Mennonite Church will depend largely upon the life and prayers of evangelists and others now living.

Mennonite Board of Missions and Charities

The evangelizing committee appointed in 1882 was succeeded a few years later by a larger organization known as the "Mennonite Evangelizing and Benevolent Board." Soon the nature of the work undertaken by the Board was changed to missionary work, the first mission to be organized under the Board being that of the Home Mission in Chicago, founded in 1893, with M. S. Steiner as the first superintendent. Other missions were started later. Following is a list of missions and charitable homes now under the auspices of the General Mission Board or of district mission boards or conferences:

Institution	When Founded	Present Supt.	Where Located
Home Mission	1893	S. M. Kanagy	Chicago, Ill.
Mennonite Mis'n	1896	D. Stoner Krady	Lancaster, Pa.
Samaritan Home	1898	John Kauffman	N. Holland, Pa.
Home Mission	1899	J. Paul Graybill,	Philadelphia, Pa.
Gospel Mission	1903	B. B. King	Ft. Wayne, Ind.
Gospel Mission	1905	E. C. Shank	Canton, Ohio

Gospel Mission	1905	J. D. Mininger	Kansas C'y, Kan.
Gospel Mission	1907	L. S. Weber	Toronto, Ont.
Columbia Mission	1907	D. B. Groff	Columbia, Pa.
Lima Mission	1910	Maurice O'Connell	Lima, Ohio
Gospel Mission	1910	Jos. M. Nissley	Altoona, Pa.
Mennonite Mis'n	1916		Los Angeles, Calif.
Knoxville Mission	1917	Wm. Jennings	Knoxville, Tenn.
Garden St. Mission	1919	Earl Miller	Peoria, Ill.
Gospel Mission	1919	Willis Lederach	Norristown, Pa.
Mission Church	1921	V. Shellenberger	Wichita, Kan.
Reading Mission	1922	J. B. Gehman	Reading, Pa.
Portland Mission	1922	Allan Good	Portland, Oreg.
Mennonite Mis'n	1926	C. C. King	Detroit, Mich.
Amer'n Men. Mis'n	1899	A. C. Brunk (Sec.)	Dhamtari, C. P., India
S. American Mis.	1917	T. K. Hershey	Pehuajo, Argentina
Orphans' Home	1896	L. L. Swartzendruber	West Liberty, Ohio
Mennonite Home	1903	T. E. Moyer	Lancaster, Pa.
Men. Hospital	1907	A. H. Erb	La Junta, Colo.
East. Men. Home	1916	J. M. Landis	Souderton, Pa.
Children's Home	1910	Levi Sauder	Millersville, Pa.
Children's Home	1917	E. A. Rediger	Kansas City, Kan.
Orphans' Home*	1920	Noah Brenneman	Grantsville, Md.
Home for Aged	1922	J. D. Smith	Eureka, Ill.
Old People's H.	1923	B. E. Stauffer	Maugansville, Md.

After the starting of an orphans' home (in 1896), by S. K. Plank and David Garber in Wayne County, Ohio, and an old people's home (in 1899) on a farm deeded for that purpose by D. C. Amstutz in the same county, there was organized what was later known as "Mennonite Board of Charitable Homes and Missions," with M. S. Steiner at the head. The Orphans' Home was soon moved to West Liberty, Ohio, where Abram Metzler was its superintendent for many years. The Old People's Home near Marshallville was destroyed by fire in the winter of 1916-17 and has never been rebuilt.

*Conducted under the auspices of the Conservative Amish Mennonite Conference.

In 1906 the Mennonite Evangelizing and Benevolent Board was merged with the Mennonite Board of Charitable Homes and Missions and became known as "Mennonite Board of Missions and Charities." This Board is composed of three members chosen by Mennonite General Conference, eight members at large chosen by the Board itself, one representative from each of the Mennonite district conferences, while the chairmen of the district mission boards and of the local boards of each institution under the Board are exofficio members of the General Board. The Board meets annually in May or June, at a place designated by the Executive Committee. The present members of the Executive Committee are D. D. Miller, President; Levi Mumaw, Vice President; S. C. Yoder, Secretary; Vernon E. Reiff, Treasurer; H. R. Schertz. Other important officers are D. D. Miller, Financial Agent; S. E. Allgyer, Field Secretary; C. Z. Yoder, Chairman of the Mission Committee. Two other important committees under the General Board are the Mission Committee, composed of seven members, which coöperates with the Executive Committee in important work; and the Relief Committee, composed of five members, having charge of the relief work carried on under the auspices of the Board. Since the merging of the two General Boards the following have served as President: M. S. Steiner, 1906—11; C. Z. Yoder, 1911—20; D. D. Miller, 1920—. The Board has its headquarters at the Administration Building in Elkhart, Indiana. The property and annuities held by the Board in 1927 were valued at $989,630.94.

Mennonite Board of Education

For a complete history of education among Mennonites in America we would have to go back to the days of Pastorius and Dock, who in the early part of the eighteenth century conducted schools in Mennonite communities. As an interesting sidelight we might mention the fact that long before Robert Raikes started the modern Sunday school movement there were instances where during the week the children of Mennonites were taught "the three R's" while on Sunday they were taught the Word of God.

But it was not until near the close of the last century that very many Mennonites thought seriously about the problem of higher education for our young people. The first attempt at starting a school of that kind by any class of Mennonites was that at Wadsworth, Ohio, in 1868, undertaken by the General Conference Mennonites. After a few years the school was discontinued for want of unity and of adequate support.

In the fall of 1894 a school was started at Elkhart, Indiana, by H. A. Mumaw. The following May an organization was effected known as the "Elkhart Institute Association." Prominent among those having part in the Association were H. A. Mumaw, J. S. Coffman, J. S. Hartzler, Herman Yoder, A. C. Kolb, and others. A suitable building was erected, and the work was pressed with vigor. In 1903 the institution was moved to Goshen, Indiana, and became known as "Goshen College." In

1905 the Elkhart Institute Association was dissolved by mutual consent and the property deeded to a newly organized body known as "Mennonite Board of Education." This Board is composed of representatives of the district conferences, four appointed by Mennonite General Conference, five directors at large appointed by the Board itself, the President and Business Manager of each school, and two representatives from the alumni association of each school under the Board. For a number of years Goshen College passed through a struggle over the question as to whether it should stand loyal to the Church or be conducted on a more liberal basis. The struggle was finally won by the Board which declared in favor of a strictly loyal attitude. The following have served as President of the College: N. E. Byers (1903—13), J. E. Hartzler (1913—17), G. J. Lapp (1917—19), H. F. Reist (1919—20), I. R. Detweiler (acting President 1920—22), Daniel Kauffman (1922—23), S. C. Yoder (1924—).

In the fall of 1909 another school under the auspices of the Mennonite Board of Education was started at Hesston, Kansas. This school, first known as "Hesston Academy and Bible School," has grown into a college, and is now known as "Hesston College and Bible School." The President and Business Manager of the College, D. H. Bender and T. M. Erb, have served continuously from the beginning of the school, and many are praying that they may be spared for many more years of faithful service.

Several years after the launching of the school

at Hesston a movement was started looking to the founding of a school somewhere in the East. As a result, the Eastern Mennonite School was started at Harrisonburg, Virginia, in 1917, with J. B. Smith at the head as Principal. In 1922 he returned to his home in Ohio, and A. D. Wenger was elected in his stead. This school is as yet not under the Mennonite Board of Education, being under the control of a Board appointed by Virginia Conference and having the moral support of several other eastern conferences. The attendance at Harrisonburg, as well as that at the two other schools named, is steadily on the increase.

In addition to these three schools there is a growing number of six-week Bible schools which are being established in Mennonite communities strong enough to support them. Such schools are now established at Kitchener, Ontario; Belleville, Pennsylvania; Johnstown, Pennsylvania; Lima, Ohio; and other schools, not so definitely located at any one place, are conducted each year in Oregon, North Dakota, and Alberta. The term at Kitchener has been lengthened to eight weeks, and a suitable building has been erected. Others are contemplating a more extended course of study.

The Mennonite Board of Education meets annually in May or June, at a time and place designated by the Executive Committee. The present assets of the Board, including property and endowments are valued at $221,946.71.

Following is a table of Church schools, with

the total enrollment (including special Bible term students) for the school year of 1926-7:

School	Enr'm't	President	Dean	Business Mgr.
Goshen Col.	195	S. C. Yoder	Noah Oyer	Ed. W. Martin
Hesston Col. & Bible Sch.	228	D. H. Bender	Paul Erb	T. M. Erb
E. Men. Sch.	215	A. D. Wenger	C. K. Lehman	H. D. Weaver

The officers of the Board at present (1927) are: President, H. R. Schertz; Vice President, D. A. Yoder; Secretary, S. F. Coffman; Treasurer, Aaron Loucks; Financial Agent, O. O. Miller.

Mennonite Publication Board

One of the important things connected with the history of the Mennonite Church is its literature. Menno Simons himself was a prolific writer, as the "Complete Works of Menno Simons," found in many Mennonite homes, bear evidence. Several of his coworkers, notably Dietrich Philips, were likewise ready writers. Not many years after the Mennonites were established in America, steps were taken to supply Mennonite homes with copies of the Mennonite Confession of Faith, and Martyr's Mirror. After that we are introduced to books written by Heinrich Funck in Pennsylvania, Peter Burkholder and Joseph Funk in Virginia, Benjamin Eby in Canada, J. M. Brenneman in Ohio, and others. Among other branches of Mennonites there was a like interest on the part of some, in keeping their people supplied with literature. John H. Oberholtzer was the editor and publisher of a little Church paper, John Holdeman was author of several books defending his doctrines, and the Reformed Mennonites likewise promulgated their doctrines through

the use of printers' ink. But it remained for the past half century to furnish the bulk of Mennonite literature produced by Mennonite writers and publishers.

In 1864 a young business man of Chicago, J. F. Funk, formerly of Bucks County, Pennsylvania, began the publication of a monthly periodical called "The Herald of Truth." This was published in both the English and German languages. A few years later he moved his printing plant to Elkhart, Indiana, and a work started there which, under direction of the Mennonite Publishing Company was for many years headquarters for Mennonite literature. They published a number of periodicals, did a general book business, and specialized on job printing.

In 1889 there was started in Elkhart, Indiana, an organization known as "Mennonite Book and Tract Society," with J. S. Coffman, David Burkholder, M. S. Steiner, and G. L. Bender as its first corps of officials. This was later moved to Spring Grove, Pennsylvania, with John W. Weaver in charge of the business, and later to Scottdale, Pennsylvania, with A. D. Martin in charge.

In 1905 a group of brethren at Scottdale, Pennsylvania, under the leadership of Aaron Loucks and A. D. Martin, began the publication of a weekly periodical known as "The Gospel Witness," with Daniel Kauffman and D. D. Miller as editors. A year later D. H. Bender was added to the editorial staff. This was the humble beginning of what has since then grown into the "Mennonite Publishing House."

In 1907 a new board of directors, having previously been appointed by Mennonite conferences, formed an organization known as the "Mennonite Publication Board." They purchased the publications owned by the Gospel Witness Company, property held by the Mennonite Book and Tract Society, both located at Scottdale, and the periodicals published by the Mennonite Publishing Company at Elkhart, and established the Mennonite Publishing House at Scottdale. The Gospel Witness and Herald of Truth were merged under the name of "Gospel Herald," and a general line of Church and Sunday school literature was published. The Publishing House has had a steady growth ever since, and to-day the assets above liabilities are about $225,000. With Aaron Loucks as General Manager and Levi Mumaw as Secretary Treasurer of the House, the editorial end of the several publications by the House is taken charge of by the following editors:

Gospel Herald, Daniel Kauffman.
Christian Monitor, C. F. Derstine.
Youth's Christian Companion, C. F. Yake.
Words of Cheer, J. A. Ressler.
Beams of Light, J. A. Ressler.
The Way, J. H. Mosemann and J. L. Horst.
Sunday School Quarterlies: J. A. Ressler, J. R. Shank, C. F. Yake, J. L. Horst, Anna Loucks, John Horsch.
Almanac and Year Book, J. L. Horst, John Horsch.

Periodicals are also published for several other

Mennonite bodies, and for several of the Mission boards desiring to bring a special message to the people of their respective districts.

The list of "books by Mennonite authors" is steadily growing. In this list are song books, doctrinal books, books of travel, Church history, and numerous works along general lines. Among the more active writers of Mennonite literature we might mention the following: J. F. Funk, for many years editor and publisher of Mennonite literature, author of "Mennonite Church and Her Accusers" and other books; Daniel Kauffman, author of about fifteen books, chiefly on Bible Doctrine, church history, and practical Christian life; J. S. Hartzler, author of "Mennonites in the World War" and joint author of "Mennonite Church History" and "Missions in the Orient;" M. S. Steiner, author of "Pitfalls and Safeguards" and "Biography of J. S. Coffman;" John Horsch, author of "Life of Menno Simons," "Modern Religious Liberalism," and numerous other books and pamphlets; L. J. Heatwole, author of "Moral Training in the Public Schools," "Key to the Almanac and the Siderial Heavens," and other books; C. F. Derstine, author of "Sheet Music of Heaven," and numerous other books and pamphlets of an inspirational nature; J. S. Shoemaker, author of "The Ideal Christian Home," and vigorous writer on many themes in our several periodicals.

The Church is faithfully supporting the work of the Publishing House, and literature is being regularly sent to most of the states and provinces

in the United States and Canada, and also to a number of foreign countries.

The Board consists of three representatives appointed by Mennonite General Conference and one from each of the district conferences. It meets biennially just previous to the meetings of General Conference, the work between sessions being taken care of by the Executive and Publishing committees. Following are the present members of the Executive Committee: J. S. Shoemaker, D. D. Troyer, O. N. Johns, Henry Hershey, Aaron Loucks, Levi Mumaw.

General Sunday School Committee

The distinction of being founder of the modern Sunday school is usually attributed to Robert Raikes, a printer of Gloucester, England, who about the year 1781 began his work among the children of the poor in his home town. But records are extant showing that before that time there were schools, some supported by Mennonites, where children were taught "the three R's" during the week and the Bible on Sunday.

Mennonites, like others, were slow to take hold of Sunday school work. But about the middle of the last century there was a sufficient degree of interest manifest that a few Mennonite Sunday schools were organized. Historians are not agreed as to when and where the first Mennonite Sunday school was organized; and it is probable that this question will never be answered with exactitude, for the reason that the witnesses are dead and in that early day

records were not kept as accurately as they are at the present time. Following are a few among the pioneer Mennonite Sunday schools: Masontown, Pennsylvania, organized about 1842; Vineland, Ontario, organized about 1848; Logan County, Ohio, organized about 1863; Lancaster County, Pennsylvania, 1863—5, conducted in a schoolhouse by Jacob N. Brubacher. These are but a few, to which list many more might be added. Endorsement of the Sunday school, where properly conducted, was given by the Indiana Conference in 1868, and by the Ohio Conference in 1869. By the year 1880 Sunday schools were quite common in Mennonite churches in the United States and Canada.

Canada has the distinction of holding the first Mennonite Sunday school conference, although Cumberland County, Pennsylvania, was not far behind Canada in the holding of Sunday school meetings. The purpose of these meetings was to promote interest in the Sunday school cause and efficiency in work. Next followed the Sunday school conference held at Clinton Church near Goshen, Indiana, in 1892. This assumed the form of a general Sunday school conference, being a union of workers in both Mennonite and Amish Mennonite churches, of workers from a number of states and conference districts. But after a few years it was decided to confine these conferences to the conference districts in which they were held, under the supervision of the district conferences. At the present time there are Sunday school conferences, or meetings, held in practically all of our conference districts.

To further the cause of Sunday schools and to promote the efficiency of the workers, the Mennonite General Conference, in 1917, authorized the organization of a General Sunday School Committee and a Constitution governing the actions of this committee was adopted.

At present the active worker on this committee is the Secretary, I. W. Royer, who keeps in touch with the district organizations and encourages the work wherever his help is called for. At the present time there are about 859 Sunday schools conducted by the Mennonite Church, having a total enrollment of 67,037. Following is the present membership of the committee: I. W. Royer, J. A. Ressler, A. G. Yoder, S. F. Coffman, Noah Oyer, C. K. Lehman, Paul R. Erb, J. R. Shank, N. E. Troyer, H. F. Reist.

Y. P. B. M. Topics Committee

One of the substantial factors in the religious training of our young people is the Young People's Bible Meeting maintained in most of our congregations. To provide a suitable series of subjects for these meetings the Mennonite General Conference has for years appointed a committee of five brethren whose duty it is to arrange this list of topics each year and to publish them together with suitable and suggestive outlines for use by the young people of the Church. Following are the present members of the committee: J. R. Shank, J. L. Horst, N. E. Miller, Oscar Burholder, Noah Oyer.

Other Committees

called into being by action of Mennonite General Conference are the—

Mennonite Historical Committee, whose business it is to collect historical data, looking to the publication, at some future time, of a handbook of Mennonite history for use in homes and schools, and a more complete work on Mennonite history for reference work.

Mennonite Peace Committee, charged with representing the Church in whatever peace problems may confront us. The distribution of literature setting forth Bible teaching on Nonresistance is a part of the work of this committee.

Music Committee, whose work it is to keep the Church supplied with needed and suitable song books and hymnals. Through the work of this committee the following books have been published: Church and Sunday School Hymnal, published in 1902; Life Songs, published in 1916; Church Hymnal, published in 1927. Another music book, designed for use in singing classes, was written and compiled by J. D. Brunk and published in 1916. Work has been begun looking to the publication of a song book for children in the near future, and of Life Songs No. 2, to be published at some future time.

Young People's Problems Committee, the nature of whose work is suggested by the name of the committee.

These committees submit reports to Mennonite General Conference at each regular meeting of that body. Which ones of these committees will be continued eventually as permanent committees, and whatever other permanent committees will eventually be added to the list, remains for the future historian to record.

Mennonite General Conference

A recital of the present day activities of the Mennonite Church would be incomplete without reference being made to the Mennonite General Conference, at present the most influential body in the Church. For many years the need for such a body was keenly felt by active workers. The subject of a General Conference was discussed from time to time by numerous writers in the "Herald of Truth." The first conferences to pass a resolution favoring a General Conference were the Indiana-Michigan and Southwestern Pennsylvania Conferences. The matter was finally brought to a head by an action of the Missouri-Iowa Conference, in 1894, which body passed resolutions favoring the immediate organization of a General Conference, appointing a member to represent it on a committee whose duty it should be to consider the advisability of organizing such a body, and calling on the other conferences to take similar action. A sufficient number of conferences took favorable action to justify the calling of a preliminary meeting to consider the matter further. This meeting was held at the Pike Church near Elida, Ohio, Nov. 11, 1897.

After mature consideration it was decided to organize the General Conference and a meeting was called for the following year, which meeting was held near Wakarusa, Indiana. Since that time the General Conference has been held biennially with the exception of one time when three years intervened between meetings. The Conference has been officially endorsed by all but three of our district conferences, and at the present time is not antagonized by any of them. Its function is to serve in an advisory capacity the best interests of our district conferences, and to assume general direction of the Church-wide activities of the Mennonite Church. It has proven itself a unifier and strengthener that fulfills the expectations of those who called it into being.

The table on the opposite page gives the times, places, etc., where the Conference has been held.

Review Questions

1. Give names of the institutions and enterprises named in this chapter.
2. Where do each of the General Boards have their headquarters?
3. Give brief sketch of the mission work of the Church.
4. Give name and location of what you consider five of the most prominent institutions mentioned in this chapter.
5. What advantages have the young people of today over the young people of several generations ago?
6. What is gained, for the Church and her enterprises, from the regular meetings of Mennonite General Conference?

Time	Place	Moderators	Secretaries	Bish.	Del.	Min.	Dea.	Cong.†
1897*	Pike Church Elida, Ohio	J. N. Durr J. F. Funk	Geo. R. Brunk D. H. Bender	23		41	6	600
1898	Holdeman Church Wakarusa, Ind.	Daniel Kauffman D. J. Johns	D. H. Bender J. S. Hartzler	23		47	8	600
1900	Science Ridge Church Sterling, Ill.	Daniel Kauffman D. J. Johns	D. H. Bender John Blosser	14	22	40	9	500
1902	Pike Church Elida, Ohio	Daniel Kauffman D. J. Johns	J. S. Shoemaker J. S. Hartzler	12	19	45	14	600
1905	Berlin, Ont.	J. S. Shoemaker D. J. Johns	J. S. Hartzler C. K. Hostetler	14	25	54	11	800
1907	Howard-Miami Church Kokomo, Ind.	D. J. Johns I. J. Buchwalter	S. F. Coffman Samuel Gerber	25	24	70	16	800
1909	South Union Church West Liberty, O.	J. S. Shoemaker D. D. Miller	J. S. Hartzler S. F. Coffman	30	24	61	15	800
1911	Blough Church Johnstown, Pa.	S. F. Coffman E. L. Frey	J. S. Hartzler C. Z. Yoder	31	34	69	13	1000
1913	East Union Church Kalona, Iowa	D. D. Miller Aaron Loucks	S. G. Shetler Abram Metzler	37	24	65	14	1000
1915	Central A. M. Church Archbold, Ohio	D. H. Bender S. E. Allgyer	J. S. Hartzler S. G. Shetler	43	31	76	19	1500
1917	Yellow Creek Church Goshen, Ind.	E. L. Frey J. K. Bixler	J. S. Hartzler S. G. Shetler	34	32	112	35	2500
1919	Harrisonburg, Va.	S. G. Shetler S. C. Yoder	J. S. Hartzler S. Gingerich	54	33	132	41	2000
1921	Sycamore Church Garden City, Mo.	S. C. Yoder N. B. Stauffer	J. S. Hartzler N. E. Miller	43	35	78	14	1800
1923	Waterloo, Ont.	J. A. Ressler S. E. Allgyer	J. S. Hartzler N. E. Miller	49	21	119	35	2000
1925	Eureka, Ill.	Simon Gingerich D. A. Yoder	N. E. Miller Oscar Burkholder	57	38	109	32	5000
1927	Belleville, Pa.	A. I. Yoder J. S. Shoemaker	N. E. Miller Oscar Burkholder	62		181	60	6000

*Preliminary meeting.

†Estimated Attendance

CHAPTER XI

"FOOTPRINTS OF TIME"*

4 (B. C.) Jesus of Nazareth born in Bethlehem.
26. John the Baptist begins his ministry.
27. Jesus baptized in Jordan River.
30. Crucifixion, resurrection, and ascension of Jesus.
Gift of the Holy Ghost at Pentecost.
37. Dispersion of disciples.
Conversion of Saul.
Conversion of Cornelius.
45. Barnabas and Saul sent out as missionaries from Antioch.
51. Council of Jerusalem.
52. Gospel work opened up in Europe.
64. Nero begins to reign.
67. Martyrdom of Peter and Paul. (?)
70. Destruction of Jerusalem.
81. Domitian becomes emperor. Persecutions.
98. Reign and persecutions by Trajan.
100. Death of the apostle John.
117. Persecutions under Hadrian.
161. Persecutions under Aurelius.
168. Martyrdom of Polycarp and Justin Martyr. (?)
193. Conversion of Tertullian.
200. Persecutions under Severus.
238. Persecutions under Maximinus.
246. Persecutions under Decius and Gallus.
250. Rise of Novatians.

---

*The accuracy of some of these dates is in question. Historians differ. In all such cases we accepted what we considered most reliable data at hand, and believe the dates as herein given to be approximately correct.

254. Death of Origen.
270. Persecutions under Valerian.
285. Persecutions under Diocletian.
323. Constantine becomes sole emperor of Rome.
Christianity made the religion of State in Rome.
325. Council of Nice.
337. Baptism of Constantine by Eusebius.
430. Death of Augustine.
660. Rise of the Paulicians.
1054. Final separation between Roman and Greek Catholic churches officially declared.
1135. Rise of the Henricians.
1173. Conversion of Peter Waldo.
1235. Rise of the Albigenses.
1373. Wycliffe begins the work of reform in England.
1415. Huss of Bohemia burned at the stake.
1416. Martyrdom of Jerome of Prague.
1453. Constantinople conquered by Turks.
1496. Birth of Menno Simons.
1525. Martin Luther definitely breaks with Catholicism by organizing a separate church.
First Mennonite congregation organized, at Zurich, Switzerland.
1526. Death of Conrad Grebel.
1527. Death of Felix Manz, and Michael Sattler.
Adoption of first Mennonite Confession of Faith, at Schleitheim.
1529. George Blaurock burned at the stake.
1531. Death of Zwingli.
1536. Menno Simons' renunciation of Rome.
Martyrdom of Jacob Hutter.
1538. Noted discussion, at Berne, between representatives of the Swiss Brethren and of the Reformed Church.
1546. Death of Martin Luther.
1561. Death of Menno Simons.
1568. Death of Dietrich Philips.

1573. William of Orange renounces Catholicism and befriends the Mennonites.
1614. Hans Landis, last of Swiss martyrs, beheaded.
1632. Mennonite Confession of Faith adopted at Dortrecht, Holland.
1648. Treaty of Westphalia closes 30 years' War of the Reformation.
1660. Publication of Martyrs' Mirror, by Theilman J. van Braght.
1663. Settlement, under Cornelius Plockhoy, of colony in Delaware.
1664. Death of Theilman J. van Braght.
1683. First permanent Mennonite settlement in America, at Germantown, Pa.
First public service, by Mennonites at Germantown, in home of Thones Kunders.
1688. Mennonites in Pennsylvania protest against slavery.
1693. Beginning of Amish Mennonite Church, under Jacob Amman, in Switzerland.
1701. Wilhelm Rittenhuysen ordained first Mennonite minister in America.
School in Germantown settlement, by Pastorius.
1702. Settlement of Mennonites at Skippack, Pa.
1708. First Mennonite meeting house built in America.
1709. First settlement of Mennonites in Lancaster District.
1714. Amish Mennonites begin to arrive in America.
1719. Settlement at Franconia, Pa., under Bishop Heinrich Funck.
1727. First Mennonite conference in America.
1742. First known separate conference for the Lancaster District.
1746. Death of Jacob Denner, noted Mennonite preacher and writer in Altona, Germany.
1749. Translation of Martyr's Mirror from Dutch into German completed.

1754. First Mennonite settlers in Virginia.
1770. Death of Christopher Dock.
Second Mennonite church built at Germantown, Pa.—still in use.
1775. Bishop Martin Boehm, in Lancaster District, expelled—became one of the founders of the United Brethren Church.
1777. Christian Funk schism, Franconia District.
1786. First Mennonite settlers in Ontario.
1792. Settlement in Kishacoquillas Valley.
1801. Valentine Kratz ordained first Mennonite minister in Canada.
1807. Jacob Moyer ordained first Mennonite bishop in Canada.
1808. First Amish Mennonite settlement in Ohio (in Holmes Co.).
1811. Organization of Reformed Mennonite Church, in Lancaster District, under John Herr.
1819. Swiss Mennonite settlement in Wayne Co., Ohio.
1820. Organization of Ontario Conference.
1824. First Amish Mennonite congregation organized in Ontario.
1826. First Mennonite settlers in Illinois.
1833. First Amish Mennonite congregation organized in Illinois.
1834. Swiss Mennonite settlement at Bluffton, Ohio.
1835. Virginia Conference organized.
1836. Swiss Mennonite settlement at Berne, Ind.
1840. First Amish Mennonite settlement in Iowa.
1841. First Amish Mennonite settlement in Indiana.
1843. Ohio Conference organized.
First Mennonite settlers in Indiana.
1846. Stauffer schism, in Lancaster District.
1847. Oberholtzer schism, in Franconia District.
1848. Indiana Conference organized.
1850. Schism among Amish Mennonites, with baptism in streams a leading issue.
1855. First Mennonite settlers in Missouri.

1859. Holdeman schism, in Medina Co., Ohio.
1860. Organization of General Conference of Mennonites of North America.
1862. Organization of a General Conference among Amish Mennonites.
1864. Herald of Truth founded in Chicago by John F. Funk.
1866. Egli schism, among Amish Mennonites in Indiana.
Herald of Truth moved to Elkhart, Ind., published by J. F. Funk.
1870. First Mennonite settlers in Nebraska.
1871. First Mennonite settlers in Kansas.
Wisler schism, in Indiana.
1872. Illinois Conference organized.
1873. Organization of Missouri-Iowa Conference.
1874. Brenneman schism, in Indiana.
Beginning of Russian Mennonite immigration into America.
1876. Southwestern Pennsylvania Conference organized.
1878. First Amish Mennonite settlers in Oregon.
Amish Mennonite General Conference discontinued.
1879. Organization of Kansas-Nebraska Conference.
1882. Evangelizing committee appointed in Indiana; later developed into Mennonite Board of Missions and Charities.
1883. First meeting of Western A. M. Conference.
Union of several branches of Mennonites and Brethren in Christ, the new church taking the name of Mennonite Brethren in Christ.
1888. Organization of Indiana-Michigan A. M. Conference.
1893. Eastern A. M. Conference organized.
Chicago Home Mission opened.
1894. Opening of Elkhart Institute.
First Mennonite settlers in Oklahoma.

1898. Mennonite General Conference organized.
First Mennonite settlers in Idaho.
1899. Beginning of work in American Mennonite Mission at Dhamtari, India.
Organization of Central Conference of Mennonites; formerly known as "Stuckey people."
Death of J. S. Coffman.
1903. Alberta-Saskatchewan Conference organized.
First Mennonite settlers in Colorado.
Elkhart Institute moved to Goshen, Ind., and becomes known as Goshen College.
1905. Organization of Mennonite Board of Education.
Gospel Witness founded, at Scottdale, Pa.
1906. Merging of Mennonite Evangelizing and Benevolent Board and Mennonite Board of Charitable Homes and Missions into the Mennonite Board of Missions and Charities.
Organization of Pacific Coast Conference.
1907. Mennonite Publication Board organized.
1908. Mennonite Publishing House established at Scottdale, Pa.
Merging of Church publications, resulting in the Gospel Herald being the official Church periodical.
1909. Founding of Hesston College and Bible School.
1916. Merging of the two Indiana-Michigan conferences into one.
1917. Mennonites begin mission work in South America.
1920. Merging and redistricting Mennonite and Amish Mennonite conferences west of Indiana.
Organization of Dakota-Montana Conference.
1923. Beginning of emigration of "Old Colony" Mennonites from Canada to Mexico.
1924. Organization of Ontario A. M. Conference.
1926. Beginning of Russian Mennonite emigration from Canada to Paraguay.

SUBJECT INDEX

Alberta-Saskatchewan Conference, 81.
Albigenses, 32.
Allgyer, 73, 117, 121, 134.
Amish Mennonites, 57, 75, 77, 86.
  Central Conference of Mennonites, 88, 95.
  Conservative, 89.
  Defenceless Mennonites, 75, 91.
  General Conference of, 88.
  Old Order, 89.
Amman, Jacob, 57, 86.
Amstutz, C. N., 90.
Amstutz, D. C., 90.
Anabaptists, 33, 44.
Ante-Nicene Fathers, 22.
Arnold of Brescia, 38.
Augustine, 32.
Baptists, 45.
Barnabas, 14.
Bean, Warren, 85.
Bechtel, Samuel, 68.
Beitler, Jacob, 76.
Bender, D. H., 7, 71, 79, 117, 123, 126, 134.
Bender, George L., 76, 114, 126.
Benedict, 36, 38.
Bergey, David, 72.
Bergthaler, 91.
Berkey, E. J., 117.
Bible Schools, 124.
Bixler, Jacob K., 76, 117, 134.
Bixler, Joseph, 70.
Blauch, H. H., 71.
Blauch, Jacob, 70.
Blauch, Jonas, 70.
Blauch, Samuel, 70.
Blosser, John, 74, 117, 134.
Blosser, Perry, 80.
Blough, L. A., 71.
Boehm, Martin, 67.
Bond, William, 81.
Bontrager, E. A., 77.
Bontrager, J. P., 81, 117.
Bowman, S. S., 82.
Brackbill, Aldus, 77.
Brackbill, C. M., 66.
Brenneman, C. B., 74, 117.
Brenneman, C. K., 74.
Brenneman, Daniel, 75, 96, 116.
Brenneman, George, 116.
Brenneman, Henry, 115.
Brenneman, Joe C., 80.
Brenneman, John M., 74, 106, 116, 125.
Brenneman, M. E., 81.
Brenneman, Moses, 74.
Brenneman, Noah, 119.
Bressler, John F., 66, 117.
Brubacker, Jacob N., 66, 70, 109, 110, 130.
Brubaker, John K., 66, 117.
Bruedergeminde, 91.
Brunk, A. C., 120, 134.
Brunk, Geo. R., 70, 118, 134.
Brunk, J. D., 132.
Brunk, Jos. F., 79, 118.
Brundage, Daniel, 77, 78, 106.
Buchwalter, I. J., 74, 118,
Burkhard, Daniel, 119.
Burkhard, Jacob, 82, 84.
Burkholder, David, 76, 126.
Burkholder, J. S., 67.
Burkholder, L. J., 72.
Burkholder, Martin, 69, 104.
Burkholder, Oscar, 72, 118, 131, 134.
Burkholder, Peter, 69, 104, 125.
Calvin, John, 40.
Catharists, 22, 32.
Catholic Church, 29, 30.
  Greek, 30, 32, 43, 45.
  Roman, 21, 29, 31, 32, 42, 45.
  Popes, 29, 30.

Charles V., 43.
Christophel, J. W., 76.
Church Leaders, 162.
Church of God in Christ, Mennonite, 93.
Church of the First Century, 13.
Clemmer, Abram, 65.
Clemmer, Josiah, 64.
Clemens, J. C., 65, 117.
Clement, 23.
Coffman, Joseph W., 70.
Coffman, J. S., 76, 108, 111, 116, 117, 122, 126.
Coffman, Samuel, 69, 107, 111.
Coffman, S. F., 72, 108, 117, 125, 131, 134.
Confession of Faith, 44, 48, 50, 63.
Constantine, 8, 19, 21, 28, 35.
Council of Nice, 19, 20.
Cressman, Menno, 72.
Culp, C. C., 77.
Cyprian, 24.
Cyril, 32.

Dakota-Montana Conference, 77.
Defenseless Mennonites of N. A., 91.
Derstine, C. F., 72, 117, 127, 128.
Destruction of Jerusalem, 15.
Distinction Between Mennonitism and Protestantism, 47.
Dock, Christopher, 56.
Domitian, 17.
Detweiler, I. R., 123.
Detweiler, Enos M., 74.
Deiner, H. A., 79.
Driver, D. F., 78, 118.
Driver, Joe C., 79.
Driver, Jos. N., 70.
Driver, John C., 119.
Dunkards, 45.
Durr, J. N., 70, 116, 134.

Eastern A. M. Conference, 72, 74, 88.
Eastern Mennonite School, 69, 124.
Eberly, Aaron, 74.
Eby, Benjamin, 72, 105, 125.
Eby, Christian, 66, 103, 109.
Eby, Isaac, 66, 109.
Eby, Peter, 66, 72, 103.
Eby, Solomon, 97.
Egli, Henry, 75, 94.
Eicher, W. R., 80.
Elkhart Institute, 76, 112.
Engle, Christian, 77.
Erb, Allan H., 79, 117, 120.
Erb, Paul, 79, 125, 131.
Erb, T. M., 79, 117, 123, 125.
Eusebius, 27.
Evangelical Bodies, 31, 38.
Evangelizing Work, 115.

Fisher, D. J., 80.
Franconia Conference, 63, 102.
Frey, E. L., 73, 134.
Frey, J. C., 73.
Friesen, Helena, 84.
Funck, Heinrich, 56, 64, 103, 125.
Funk, Christian, 64.
Funk, John F., 76, 109, 115, 125, 126, 128, 134.
Funk, Joseph, 69, 104, 125.

Garber, C. J., 80.
Garber, David, 70, 117, 120.
Garber, John, 76.
Garber, Peter, 78.
Geil, John (Franconia), 64.
Geil, John (Virginia), 69.
Gehman, J. B., 120.
Gehman, William, 97.
General Conference Mennonites, 59, 92, 122.
General S. S. Committee, 129.
Gerber, Samuel, 78, 117, 134.
Gerig, Benjamin, 74.
Gerig, C. R., 81.
Gerig, J. S., 73, 118.
Gerig, Sebastian, 80.
Germantown, 56, 62, 85.

Gingerich, Amos, 80.
Gingerich, Fred, 81.
Gingerich, J. C., 80.
Glick, L. S., 80.
Goldschmidt, Joseph, 88.
Good, A. C., 78, 117.
Good, Allan, 81, 120.
Good, Jacob, 68.
Goshen College, 76, 123.
Gospel Herald, 127.
Gospel Witness, 126.
Gottschalk, Jacob, 85, 102.
Graybill, C. A., 71.
Graybill, Jacob, 66.
Graybill, J. Paul, 119.
Graybill, W. W., 66.
Grebel, Conrad, 41.
Groff, David B., 120.
Grove, John F., 67, 117.
Guengerich, Daniel, 88.
Guengerich, W. S., 80.

Hallman, Eli S., 82, 117.
Hartman, E. M., 77.
Hartzler, C. A., 118.
Hartzler, E. F., 74.
Hartzler, I. G., 79.
Hartzler, J. D., 78.
Hartzler, J. E., 123.
Hartzler, J. J., 79.
Hartzler, J. S., 76, 118, 123, 128, 134.
Heatwole, A. P., 70.
Heatwole, Daniel, 69.
Heatwole, Gabriel, 96.
Heatwole, L. J., 70, 112, 128, 134.
Heatwole, J. A., 118.
Heatwole, R. J., 119.
Heatwole, Simeon, 96.
Hege, W. W., 68, 117.
Heiser, J. A., 78, 118.
Herod, 17.
Herr, Abram B.. 66.
Herr, Amos, 66, 107.
Herr, Benjamin, 66, 70, 107.
Herr, Hans, 57, 66, 107.
Herr, John, 64, 67, 91.
Hershberger, N. L., 81.
Hershberger, W. C., 71.
Hershey, Benjamin, 78.
Hershey, Henry, 129.
Hershey, T. K., 84, 120.
Hertzler, Jacob, 87, 103.
Hess, E. D., 117.
Hesston College and Bible School, 81, 123.
High, Daniel, 92.
Hilty, David, 81.
Histand, A. O., 65.
Hochstettler, Eli G., 80.
Holdeman, John, 93, 125.
Honderich, Samuel, 81.
Horsch, John, 127, 128.
Horst, J. L., 127, 131.
Horst, Michael (Maryland), 67.
Horst, Michael (Ohio), 74.
Hunsecker, Henry, 64.
Huss, John, 37, 39.
Hutterites, 46, 91.
Hygema, John, 117.

Ignatius, 23.
Illinois Conference, 77.
India Conference, 82.
Indiana-Michigan Conference, 75, 88.
Iowa-Nebraska Conference, 77, 79.
Irenaeus, 24.

James, Death of, 17.
Jennings, William, 117, 120.
Jerome, 39.
John, Death of, 17.
Johns, D. J., 76, 116, 117, 134.
Johns, Otis N., 129.
Jones, Leonard, 118.
Johnson, Nicholas, 70, 116.
Justin, Martyr, 23.
Jutzi, Daniel, 73.

Kanagy, S. M., 78, 119.
Kansas-Nebraska Conference, 77, 81.
Kauffman, Daniel, 7, 79, 118, 123, 126, 127, 128, 134.
Kauffman, D. B., 81.
Kauffman, D. D., 78.

Kauffman, L. A., 80.
Kauffman, John, 119.
Keener, H. B., 118.
Kenagy, Jacob, 79.
King, B. B., 76, 117, 119.
King, C. C., 120.
King, John P., 73.
King, John Y., 74.
Knox, John, 41.
Kolb, A. B., 118.
Kolb, A. C., 122.
Kolb, Dielman, 64, 103.
Krady, D. Stoner, 119.
Kratz, Valentine, 71.
Krehbiel, Daniel, 59.
Kreider, J. M., 69, 118.
Kreimer Bruedergeminde, 91.
Kunders, Thones, 62.
Kurtz, Jonathan, 116.

Lancaster Conference, 64.
Lancaster County, 56.
Landis, Noah, 66.
Landis, J. M., 120.
Lapp, D. G., 79, 118.
Lapp, Esther, 84.
Lapp, George J., 118, 123.
Lapp, M. C., 83, 84.
Lebold, Daniel, 73.
Lederach, Willis, 123.
Lehman, C. K., 125, 131.
Lehman, Daniel, 68.
Lehman, David, 68.
Lehman, D. N., 66.
Lehman, Irvin, 68.
Lehman, Joseph, 68.
Lehman, P. Y., 76.
Lind, N. A., 118.
Loucks, Aaron, 71, 125, 127, 129, 134.
Loucks, Anna, 127.
Luther, Martin, 37, 39, 45.

Mack, Andrew, 64, 110.
Mack, Jesse, 110.
Mack, Noah H., 66, 110.
Martin, Abram, 66.
Martin, A. D., 71, 126.
Martin, Denton, 67.
Martin, Jonas, 67, 96.
Martyr's Mirror, 103.
Mast, Aaron, 118.
Mast, E. A., 76.
Martin, Ed. W., 125.
Mast, Fred, 73.
Mast, I. S., 80, 118.
Mast, John S., 73, 118.
Melanchthon, Philip, 41.
Mellinger, John H., 66.
Mennonite Board of Education, 122.
Mennonite Board of Missions and Charities, 126, 127.
Mennonite Book and Tract Society, 126, 127.
Mennonite Brethren in Christ, 75, 96.
Mennonite Church, The, 86.
Mennonite General Conference, 9.
Mennonite Historical Committee, 132.
Mennonite Peace Committee, 132.
Mennonite Publishing Company, 126.
Menno Simons, 33, 37, 41.
Miller, D. D., 76, 117, 121, 126, 134.
Miller, Earl, 120.
Miller, G. D., 71.
Miller, Joseph, 87.
Miller, Levi J., 79, 117.
Miller, N. E., 71, 117, 131, 134.
Miller, O. O., 125.
Miller, S. C., 79.
Miller, S. H., 73, 118.
Mininger, J. D., 79, 120.
Mininger, Jonas, 65.
Mishler, J. D., 81.
Missouri-Iowa Conference, 77, 78, 79, 133.
Missouri-Kansas Conference, 77, 78, 79.
Monasticism, 22, 24.
Mosemann, J. H., 66, 117, 127.

Moyer, Jacob, 71.
Moyer, T. E., 120.
Moyer, Wilson, 65, 117.
Mumaw, H. A., 76, 122.
Mumaw, Levi, 121, 126, 128.
Music Committee, 132.
Nero, 17.
Nice, Henry (Franconia), 64.
Nice, Henry (Illinois), 77, 107.
Nice, John, 78.
Nissley, Joseph M., 71, 120.
Nold, Jacob, 74.
Novatius, 22, 26, 31.
Oberholtzer, John H., 64, 92, 125.
O'Connell, Maurice, 120.
Ohio Conference, 73.
Ontario A. M. Conference, 73.
Ontario Conference, 71.
Orendorff, Daniel, 78.
Origen, 26.
Overholt, John D., 70.
Oyer, Noah, 125, 131.
Pacific Coast Conference, 77, 80.
Page, W. B., 82.
Pastorius, 56.
Plank, David, 73, 108.
Plank, S. K., 120.
Paul, 14, 17, 33.
Paulicians, 32.
Penn, William, 55.
Pentecost, 13.
Persecutions, 13, 17, 19, 47, 48.
Peter, 17.
Peters, Isaac, 90.
Philips, Dirck, 42, 125.
Polycarp, 28.
Protestants, 43.
Quakers, 45.
Raikes, Robert, 122.
Rediger, E. A., 120.
Reformation, The, 8, 35, 39.
Reformed Mennonites, 91, 123.
Reiff, Vernon, 121.
Reist, H. F., 123, 131.
Ressler, J. A., 71, 82, 127, 131, 134.
Rhoades, S. H., 70.
Risser, John D., 68.
Risser, N. W., 66.
Rittenhouse, William, 56, 62, 102.
Rohrer, Abraham, 74.
Ropp, Peter, 77.
Rosenberger, Henry, 64.
Roth, N. E., 82.
Royer, I. W., 73, 131.
Russian Mennonites, 93, 50, 59, 90.
Ruth, Joseph G., 65.
Rutt, Martin, 66.
Rychener, Henry, 79.
Sattler, Michael, 42.
Sauder, Levi, 120.
Saylor, James, 71.
Schiffler, Allbrecht, 78, 80.
Schertz, H. R., 78, 121, 125.
Schlegel, Joseph, 79, 110.
Schmidt, George, 72.
Schowalter, Christian, 59.
Schrock, A. A., 78.
Schultz, Christian, 78.
Senger, John B., 66, 117.
Shank, Abram, 70.
Shank, E. C., 119.
Shank, Harvey, 68.
Shank, John R., 79, 132.
Shank, J. W., 84.
Shank, Lewis, 70.
Shank, Samuel, 70.
Shantz, Israel, 81.
Shantz, M. H., 117.
Shellenberger, Vernon, 120.
Shenk, Andrew, 74, 118, 79.
Shenk, G. D., 81.
Shenk, J. M., 71, 118.
Shenk, Perry, 79.
Shetler, S. G., 71, 117, 134.
Schmucker, Isaac, 76, 88.
Schmucker, J. P., 76.
Shoemaker, J. S., 78, 112, 117, 128, 129, 134.

Snider, Jonas, 72.
Snyder, Christian, 77.
Snyder, Jacob, 70.
Snyder, Herman, 70.
Southwestern Pa. Conference, 70.
Smith, J. B., 74, 124.
Smith, J. D., 120.
Smith, John, 78, 79.
Sproll, Nobertius, 76.
Stauffer, B. E., 120.
Stauffer, Jacob, 67, 92.
Stauffer, John L., 70, 118.
Stauffer Mennonites, 59, 90, 92.
Stauffer, N. B., 81, 117, 134.
Stauffer, Noah, 72, 117.
Steiner, A. J., 74.
Steiner, M. S., 74, 113, 117, 119, 121, 126.
Steinman, Daniel H., 73.
Stemen, Henry, 74.
Strite, C. R., 68.
Stuckey, Joseph, 78, 88, 95.
Suter, J. E., 70.
Swartzendruber, Joseph G.,
Swartzendruber, J. Y., 80.
Swartzendruber, L. L., 120.
Swiss Mennonites, 93, 47, 56, 58, 89.

Tertullian, 26.
Theodosius, 20.
Trajan, 17, 19.
Troyer, D. D., 76, 129.
Troyer, N. E., 117, 131.
Tschantz, Hans, 66.

Victor, 32.
Virginia Conference, 69.

Waldenses, 22, 33, 38.
Waldo, Peter, 33.
Wall, Aaron, 90.
War of the Reformation, 43.
Washington Co., Md., and Franklin Co., Pa., Conference, 67.
Weaver, Benjamin, 66.
Weaver, John W., 66, 126.
Weber, Elias, 72.
Weber, L. S., 120.
Wenger, A. D., 70, 82, 117, 124, 125.
Wenger, M. D., 115.
Wenger, S. B., 119.
Weldy, Henry, 76, 117.
Weldy, Silas, 76, 117.
Werey, Christian, 79.
Western A. M. Conference, 77, 78, 79, 81, 88.
Winey, Caleb, 79.
Winey, Samuel, 66.
Wisler, Jacob, 67, 75, 96.
Wisler Mennonites, 67, 95.
Wismer, Daniel, 72.
Woolner, Jacob, 72.
Wycliffe, 37, 39.

Yake, C. F., 127.
Yoder, A. I., 73, 124.
Yoder, A. G., 79, 80, 118.
Yoder, C. D., 79.
Yoder, C. K., 73.
Yoder, C. Z., 73, 108, 118, 121.
Yoder, D. A., 76, 117, 125, 134.
Yoder, Herman, 123.
Yoder, Jacob K., 79.
Yoder, John K., 73, 108.
Yoder, Jonathan, 78.
Yoder, L. J., 86.
Yoder, Ray, 117.
Yoder, S. C., 76, 79, 80, 118, 121, 123, 125, 134.
Yordy, Ezra, 78.
Yother, Henry, 70.
Young People's Problems Committee, 132.
Y. P. B. M. Topics Committee, 131.

Zehr, Christian, 73.
Zimmerman, Joseph, 80.
Zook, David, 87.
Zook, Joshua B., 73, 117.
Zook, Shem, 87, 105.
Zug, Johannes, 87.
Zwingli, Ulrich, 40.

Date Due

[redacted]

[redacted]

[redacted]

BX8115 .K21
Mennonite history, including a brief
Princeton Theological Seminary-Speer Library
1 1012 00021 0106